AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

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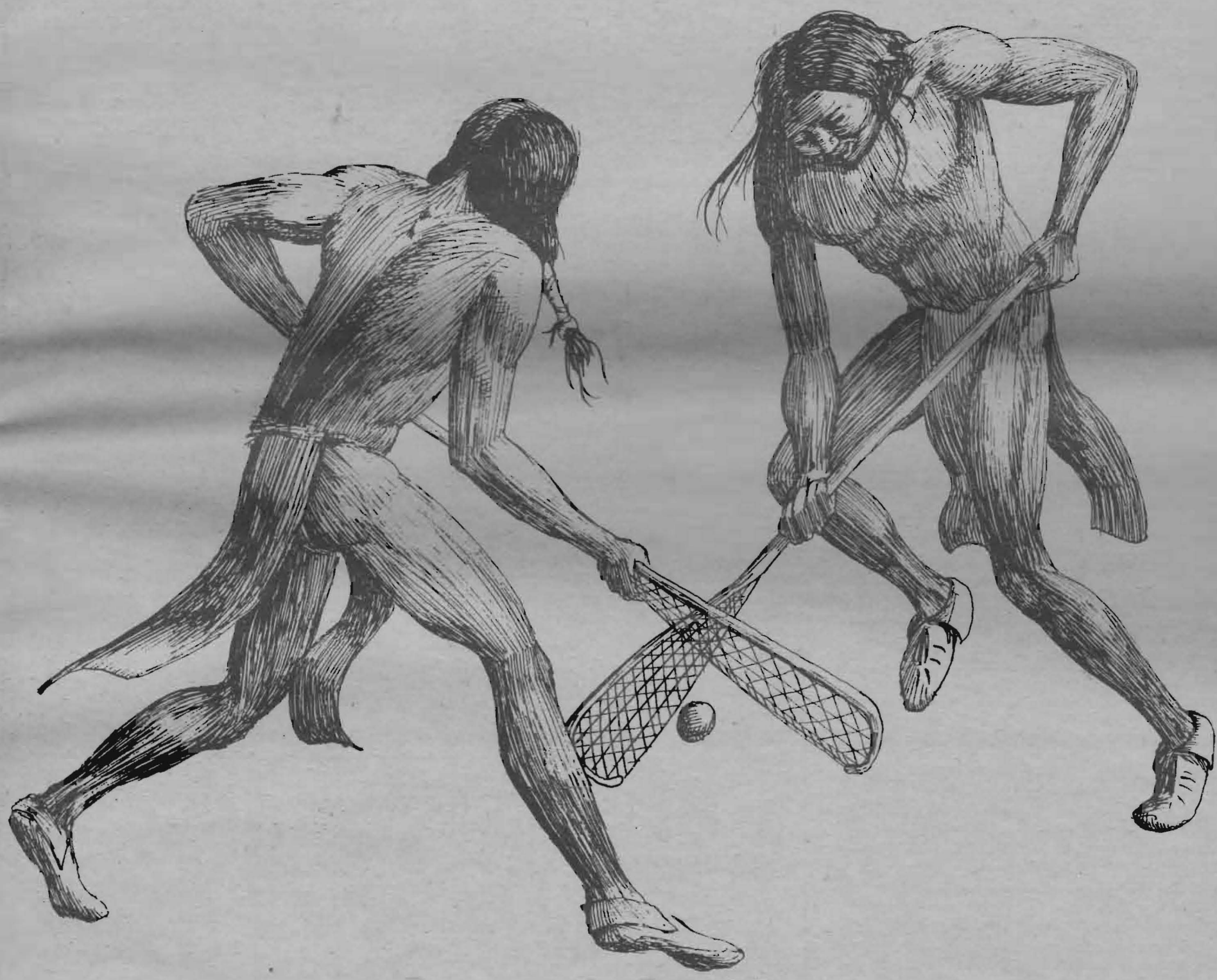

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AKWESASNE NOTES

Natives start to fight back

Oppose development schemes

Protest from one end of Canada to the other

(This report on the Native People of Canada is by Boyce Richardson from the Montreal Star of June 5)

From one end of Canada to the other, native people have begun to arise in protest against development schemes being pushed by the government and southern companies into the lands they occupy in the North.

The Indians of Old Crow are protesting oil exploration until their claim for land has been dealt with.

The Innit of Banks Island are also against oil exploration until they have been consulted.

The Cree of Northern Quebec are fighting the James Bay project until their aboriginal claims have been dealt with.

And the Indians of Alberta are protesting against the Big Horn dam until their claim for land has been satisfied.

There is nothing more certain than that the scale of this protest will increase, that the coherence of the native presentation of their case will improve, and that the pressures on the government will grow as more and more white people become convinced of the justice of the native cause.

At the Canadian Arctic Resources Committee's three-day conference in Ottawa in June, the native leaders asked the participants for support on specific issues, and they got it. The conference of influential scientists, including many government officials, had deep concern and support for the native people. This is an indication of a significant change in public awareness of the issue.

It is not too much to say that this sort of dawning recognition that something is wrong with Canada's collective attitudes towards native people is spreading almost like wildfire.

Peter Cumming, author of a recent book on native rights in Canada, explained to the conference that the Trudeau government was the first in Canadian history to have denied that aboriginal title to the land has been recognized in Canada since 1763 at least, and has been built into the common law of the land.

The government has stuck steadfastly to this position since it first denied the validity of aboriginal claims in the White Paper of 1969. And perhaps it is this denial itself which has helped stimulate the growing native clamor for recognition and settlement of these claims.

Far from having damped the matter down, the government's declaration has simply stirred it up. The Eskimo who until three or four years ago never mentioned the claims to the land they have always occupied, now talk of little else. The Native Council of Canada, the national Métis and non-status Indian group, met for two days to discuss ways in which they could carry forward their aboriginal claims.

Even a year ago, no Métis leader in the country was discussing land claims. But Mr. Cumming's research has produced a powerful case for their being no question but that only the Indian Act, and not the Constitution, distinguishes between various kinds of natives, and that this distinction does not affect aboriginal claims.

One of the most vigorous exponents of aboriginal claims to land at the Ottawa meeting was a young Eskimo from Noveau Quebec. Now that the question has come forward, the Eskimos have no doubt that they have always occupied their part of the country, that they have always owned the land (according to traditional concepts), that they have never surrendered any of their interest in it by treaty or agreement, and in short, that they have more right there than anyone else.

A white Canadian community which cannot accept that and which accords priority to outside developers over the local people cannot escape an accusation of prejudice and arrogance.

The government has refused point-blank to stop northern development, or to bring in a land-freeze, as was done in Alaska, and the minister for Indian Affairs, Jean Chrétien, at the Ottawa meeting, said that the logic of native claims was that they owned Canada and all white people should go back to Europe.

Mr. Cumming quickly pointed out that no native person was suggesting such a thing, and that it was a perverted kind of logic. He said there is a middle ground behind saying that they must either have everything, or nothing at all.

Many natives made the point that the American interest in Alaska land settlement came not from concern for the natives, but because of the concern to get on with oil development. And they made much the same point about Canada: the new interest in the Canadian north, said James WahShee, president of the Northwest Territories Indian Brotherhood, arises not from any concern with the native people, but from a desire to get the riches out of the north.

White society should be warned, perhaps, well in advance, that there is an explosive potential in this issue.

The native people in the north are being assaulted in their dignity as human beings because of the fact evident to them that they are valued lower than oil rigs and seismic crews, dams and other works of engineering. Anyone who has talked to them for any time, whether to articulate leaders or to inarticulate trappers and hunters knows that this is so.

Eric Gourdeau, former director-general of the Quebec's government's Noveau Quebec department, has been working intensively with native people in northern Canada in the last couple of years, and has emerged as a powerful advocate of recognition of native title to northern land.

After hearing Mr. Chrétien deny the validity of native title to a barrage of native questioners at a banquet in Ottawa, Mr. Courdeau told him how sad it was that the Canadian society, having denied every other native value, was now planning to snatch from them their last refuge, the land they live on.

HEARD IN THE HOUSE OF COMMONS

November 24, 1971

Erik Nielsen: . . . Has (the minister) had yet any consultations with the Indian people whose lands, which any proposed route (of the pipeline) must traverse, are involved with respect to settling their land claims? . . .

Hon. Jean Chrétien: Mr. Speaker, the hon. member should know that Indians have had their own committee to study their rights and treaties for two years already. . .

Mr. Nielsen: Since the minister did not answer my question, I can only assume that he did not hear it. . .

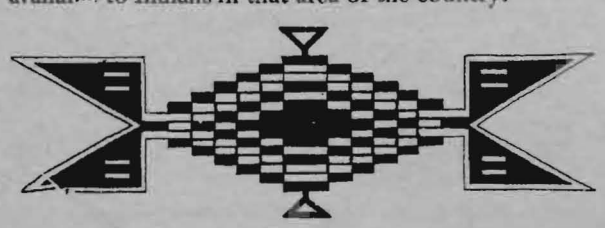
Mr. Chrétien: Mr. Speaker, I have explained to the House that there is a mechanism in place. Probably the hon. member was not aware of it.

Mr. Nielsen: That is still no answer.

January 5, 1972

Mr. Thomas S. Barnett: . . . [Is the minister aware that the Pointed Mountain Pipeline] would pass through territory involved in Treaties 8 and 11, concerning which no settlement of Indian lands has been arrived at?

Hon. Jean Chrétien: . . . The hon. member himself gave the answer when he said that treaties 8 and 11 have not been settled, which means that no lands have been made available to Indians in that area of the country.



During the last few years, the occupation (of the north) has not been limited to small spaces with a view to helping the autochthons of the north: it has been really a systematic invasion by capitalist industry in quest of profits, supported by governments truly representative of a majority indifferent to the problems of the northern natives.

The invasion has been elaborated and developed without any concern for property titles that the Eskimos and Indians of the north might have on their territory. Within the dominant society, there are many who on the one hand are revolted by the genocide perpetrated in Biafra or Vietnam and are on the other hand deaf and blind before the obvious cultural genocide of the first inhabitants of Canada.

The northern natives are being told now that this last dimension of their national identity, their common ownership of a territory that their fathers considered theirs and occupied for millenia, must be forgotten. No matter if they occupy the land or not, there is no prescription against the Crown, and the Canadian Crown does not recognize them as owners. When the Crown wants to dispose of their territory, there is no expropriation accompanied by negotiations for a financial settlement.

Now that the occupation of their territory by the outsider is made with such contempt and takes on such huge proportions, its meaning has become quite obvious to the Indians and Eskimos of the Canadian north. If they can no longer consider their immense territory as a heritage of their fathers, it can no longer be part of their identity. Then, after all their other values have been denied, this last one is also negated. What is left of their identity? What is left of them?"

—Eric Goudreau, former director-general of Quebec's department of Noveau Quebec

TRADITIONAL INDIAN UNITY CARAVAN

The Traditional Indian Unity Caravan/Convention schedule for 1972 has been announced, and is printed below. The conventions have no outside sponsorship, and is carried out by Indian people who believe in it as a means of bringing unity and strength among all Indian peoples.

Native peoples may join the caravan at any point, and drop out at any point. Each car is responsible for its own finances – sometimes people save all year for these meetings, and sometimes they are sent by their Nations or organizations. Meals are served at each convention site, usually by the host people, but meals en route are each person's responsibility, although there is usually a community chip-in feed.

The meetings are usually opened in the traditional manner, and speeches may be given by medicine people, leaders, or anyone who has something to say. Often there are ceremonials, and even informal social contacts have provided convention participants with cross-continental friendships.

Schedule for the Traditional Indian Unity Caravan

JULY

4-5 *Cattaraugus Reservation, Gowanda, N.Y. Youth Convention.*

7 *leave Cattaraugus at 10 a.m. Arrive at Unity Lake campgrounds southeast of Cleveland, Ohio, around 5 p.m. to meet with Cleveland area Indians, and to be joined by a caravan from Muncey, Ontario. Contact Cleveland Indian Center, 2600 Church St., for further information.*

8 *Unity Lake, near Cleveland, Ohio: All Day Meeting. Evening Social Dance.*

9 leave Unity Lake at 10 a.m. for Chicago area. Arrive at campground at 6 p.m. Meet with the Chicago area Indians, and also Oneidas and Menominees of Wisconsin will join the caravan here. Social dances. Contact Bill Conto (312) 262-0443 (6619 N. Glenwood) for information.

10 leave Chicago for Mesquakie Indian Settlement at Tama, Iowa. Evening meeting and social dance.

11 Tama, Iowa – all day meeting and evening dance.

12 *leave Tama for Omaha, Nebraska. Joined here by caravan from St. Francis, South Dakota (contact Elizabeth Clifford). Evening meeting and social dance. Contact Roger Cornelius, Consultant at Omaha United Tribal House, 528 North 33rd St., Omaha, Nebraska.*

13 *leave Omaha at 11 a.m. for stop with Sac & Fox reservation, Horton, Kansas. Evening meeting and social dance.*

14 *leave Horton for the Seneca Longhouse near Miami, Oklahoma. Evening meeting and social dances. To be joined here by Cherokee delegation headed by Oscar Bolin, leader of the Redbird Stomp Grounds. Contact Bennie Hyatt, 1015 D St. NW, Miami, for information.*

15 *leave Miami at 2 p.m. for Pawnee, Oklahoma. Contact Harold Morgan, Box 283, Pawnee, for information.*

16 *leave Pawnee, Oklahoma, for the KOA campgrounds at Amarillo, Texas. We should arrive around 5:30 p.m. for encampment.*

17 *leave Amarillo, Texas, for campground to be selected by Indian students at Albuquerque, New Mexico. Evening meeting and social dance. Contact Kathitha Whitehawk Madison, Trading Post, Tijerinas, New Mexico for information.*

18 *leave Albuquerque for Winslow, Arizona, arriving at 4 p.m. To be joined by Thomas Banyacya and Hopi and Navajo delegations. Evening meeting and social dances.*

19 *Continued meetings with native peoples of this area. Prime subjects: Black Mesa, and mapping of return trip. Leave at 6 p.m. after supper for the Colorado River Tribes campground along the Colorado River, arriving about midnight.*

20 *Meeting with the Colorado River Indian Tribes, and others of this area. Social Dances at night.*

21 *BLACK MESA DISCUSSION & UNITY MEETING. Evening social dances.*

22 leave for Cuca Ranch in Southern California. Evening stop over to be announced.

23 open – to be announced

24 arrive at Cuca ranch around 5 p.m. Located in southwest corner of Mt. Palomar, and bounded on all sides by LaJolla Indian Reservation. Contact: Bob Lofton, Convention Director, 662 East El Norte Parkway, Escondido, California (714) 747-2651.

25-31 TRADITIONAL INDIAN UNITY CONVENTION

AUGUST

1 *leave at 10 a.m. for Bishop, California. Arrive 7 p.m. Social Dances. Contact Dan Bomberry for information at Owens Valley Education Center*

2 *TRADITIONAL INDIAN UNITY MEETING.*

3 leave Bishop for D-Q U Campground. Arrive 5 p.m. Evening Social Dance.

4-5 TRADITIONAL INDIAN UNITY MEETING.

6 *leave D-Q U at 10 a.m. for Frank Colgrove Ranch, Hoopa Reservation. Evening social dance.*

7-8 *TRADITIONAL INDIAN UNITY MEETING.*

9 leave Hoopa for Pit River Campgrounds, Montgomery Creek, Calif. Social Dances in the evening. Contact Ross Montgomery, Tribal Chairman, Box 52, Montgomery Creek, California.

10-11 TRADITIONAL INDIAN UNITY MEETING.

12 *leave Pit River Country at 10 a.m. for Reno, Nevada. Contact Clayton Sampson, 12 Reservation Road, Reno for information. Social Dances in evening.*

13 *TRADITIONAL INDIAN UNITY MEETING.*

14 leave Reno for arrival at 6 p.m. at Carlin, Nevada. Shoshone Indian Campgrounds. Contact Rolling Thunder, Box 707, Carlin for information.

15 TRADITIONAL INDIAN UNITY MEETING.

16 *leave Carlin for Salt Lake City. Police escort from city limits to Big Cottonwood Canyon. Social Dances in the evening.*

17 *TRADITIONAL INDIAN UNITY MEETING with Mormons. Social dances in the evening.*

18 leave Salt Lake City for 10 p.m. arrival at Hotevilla, Arizona. Contact Thomas Banyacya, Box 112, New Oraibi, Arizona 86039, or telephone Fred Johnson (message) (602) 734-2481.

19-23 HOPI SNAKE DANCE and TRADITIONAL INDIAN UNITY MEETING.

24 *leave Hopi for 5 p.m. arrival at Zuni Reservation. Contact Willie Zuni, Box 219, Zuni, New Mexico 87327 telephone (505) 782-4929.*

25 *leave Zuni for 9:30 p.m. arrival at KOA campgrounds in Amarillo, Texas.*

26 *leave Amarillo for Springfield, Missouri, camp area. arrive about 9 p.m. Pitch camp for night. Contact Richard Cracker, POBox 262, Monette, Missouri 65788 for information.*

27 *leave for 9 p.m. arrival at campgrounds in Columbus, Ohio. Contact Miguel A. Sague, Jr., 85 Jefferson Ave. Apt. F, Columbus, Ohio 43215 for information.*

28 *leave Columbus at 9 a.m. for 6 p.m. arrival at the Upper Mohawk Section of the Six Nations Reserve, Brantford, Ontario. Contact Chief Mel Squire Hill, Route 6, Hagarsville, Ontario (519) 445-2480 or Chief Seymour Hill (519) 445-2550.*

29-31 TRADITIONAL INDIAN UNITY CONVENTION.

SEPTEMBER

1 leave Six Nations Reservation at 10 a.m. for 8 p.m. arrival at Caughnawaga Indian Reserve, Quebec. Social Dance. Contact Chief Louis Hall, POBox 1, Caughnawaga, Quebec.

2-4 TRADITIONAL INDIAN UNITY CONVENTION

this ends the unity convention schedule for 1972. (further information can be obtained from Audrey Shenandoah, Secty., Convention Committee, Onondaga Nation, via Nedrow, N.Y. (315) 469-7516.

INDIAN LAND

CALENDAR

7-9 Oklahoma City, Oklahoma: State Indian Men's Softball Tournament at Wheeler Park

7-9 Stroud, Oklahoma: Sac and Fox Powwow.

13-16 Red Rock, Oklahoma: Otoe Powwow.

13-16 Mayetta, Kansas: Pottawatomi Powwow

14-15 Binger, Oklahoma: Annual Caddo Tribal Dance

14-15 Restigouche, Quebec: Indian Powwow. Contact Al Metallic, Restigouche, Quebec.

14-16 Bishop, California: Bishop All-Indian Powwow. Contact Joann Morris, 154½ Hart Ave., Santa Monica, Calif.

15-16 Barryville, N.Y.: Seventh Annual Powwow. Contact Ben Masset, 226 Andrews Rd., Wolcott, Conn. 06716. (203) 879-1979.

19-22 Philadelphia, Mississippi: Choctaw Indian Fair.

20-23 Batoche, Saskatchewan: Back to Batoche Festivities. Contact: Metis Society, 1935 Scarth St., Regina, Sask.

20-23 Walters, Oklahoma: Comanche Homecoming

21-23 Fallon, Nevada: Fallon Powwow

27-29 Baton Rouge, Louisiana: United American Indian Angel Powwow, at International Brotherhood of Teamsters Hall. Contact: Indian Angels, POBox 52883, Baton Rouge, Louisiana 70805.

28-30 Wichita, Kansas: Mid-America All-Indian Days. Contact Jay Hunter, POBox 1638, Wichita, Kansas.

27-30 Soap Lake, Washington: 19th annual Suds'n Sun Indian Celebration.

28-30 Sheridan, Wyoming: All America Indian Days.

28-30 Oklahoma City, Oklahoma: City Powwow.

28-30 Kansas City, Missouri: Tenth annual Powwow. Benjamin Stables, 87th and Hillcrest Road and I-435. Contact Council Fire of Greater Kansas City Indian Club, Anita Harris, 13240 West 63rd, Shawnee, Kansas.

31=August 2 Ellensburg, Washington: American Indian Theatre Arts Festival, Central Washington State College. Contact: Dr. Peter T. Vagenas, CWSC, Ellensburg, Wash.

AUGUST

2-5 Talihina, Oklahoma: 5th annual Choctaw Fair.

3-6 Fort Hall, Idaho: Shoshone-Bannock Indian Festival.

4-6 Shawnee, Oklahoma: Sac & Fox Veteran's Powwow.

7-13 Tulsa, Oklahoma: 6th annual Indian Week.

10-13 Gallup, New Mexico: Intertribal Indian Ceremonial.

11-13 Skiatook, Oklahoma: Ki-He-Kah-Steh Dance 8m W.

11-13 Norman, Oklahoma: Little River Intertribal Powwow at Little Axe.

11-13 Tulsa, Oklahoma: Tulsa Powwow at Assembly Center.

12-13 Barryville, New York: Powwow. Contact Ben Massey, 226 Andrews Rd., Wolcott, Connecticut 06716. Phone (203) 879-1979.

12-13 Kettle Point, Ontario: Powwow. Contact Dave Henry, Ravenswood P.O., Ontario. Phone 873-5428.

12-20 Bartlesville, Oklahoma: Diamond Jubilee.

14-19 Anadarko, Oklahoma: American Indian Exposition.

24-27 Ponca City, Oklahoma: Ponca Powwow at White Eagle

24-27 Canton, Oklahoma: Barefoot Powwow.

LATE ADDITIONS TO THE CALENDAR

JULY

21-23 Onondaga Nation (near Nedrow, New York): Six Nations Arts & Crafts Show, Buffalo Roast & Doings. Contact: Oren Lyons, Box 13, Onondaga Nation, via Nedro, New York 13120.

July 14-15 Inuvik, NWT: 3rd Festival of Traditional Native Games and Dances

July 22-23 Kent, Connecticut: Schaghticoke Powwow. Route 7. Contact Chief Ernie Harris (203) 567-8092 or Red Thunder Cloud (516) 324-1948.

MORE LATE ADDITIONS TO THE CALENDAR

July 14-16 Bishop, California: Puva Na WuNiWay Powwow. Contact: POBox 1648, Bishop, Calif. 93514.

July 15-16 Hogansburg, N.Y.: Iroquois Traditional Craft Show.

July 21-23 Penticton, British Columbia – 2nd International Powwow. Contact Mrs. Sophie Lezard, Route 2, Green Mountain Road, Penticton, B.C. (493-0048)

August 26-27 Keshena, Wisconsin: DRUMS 2nd annual convention in Menominee County, Visitor's Destination Center. Contact: Louise Kitchkume, 1234 No. 30th St., Milwaukee, Wsiconsin 53208.

INFORMATION ON THE DUTIES OF ALL WHO WANT TO KEEP THIS PAPER ALIVE AND STRONG IS ON PAGE 43. PLEASE TURN TO THAT PAGE NOW – YOUR HELP IS NEEDED.

Because of problems described on page 43, we have been unable to include all the news which should be covered in this issue. People who are looking for information on specific events will probably find them included in the next issue which should be out in late July.

$$$ money, money...

TO SUBSCRIBE...

There is no fixed subscription rate. But that does not mean that the paper is free. Printing alone for this issue is well over$2500. Postage will be over $600 this month. Not to mention glue, string, typewriter, rental, etc., etc.

Some people have lots of money, others have none. If you want the paper, we'll be glad to send it to you. And if you can help with the costs, we will appreciate that. That's the Indian way – make it work. (And see the other ways to help listed on page 43 – it takes more than money to make a good paper.)

DO YOU HAVE A RED LABEL?

Look at the front page address label. If it is marked in red, this is the last issue you will receive unless we hear from you. We hope you won't be angry – this is the only way we have of cleaning up the mailing list every so often. This month, it is people in areas of Northern California, Oregon, Alaska and Hawaii who may find their labels in red. ALL YOU HAVE TO DO IS WRITE TO US if you are red-labelled. This is not an appeal for money, although this would be a good time to renew your support if you wish.

BACK ISSUES

There are 10 back issues still in print. They are 50 cents each. The three in volume two are $1.50, the five in volume 3 are $2.50, and the two in volume four are $1.00.

Volume One (1969) is out of print, but available on microfilm. There were ten issues that year. Volume Two (1970) had just seven issues. Volume Three (1971) had nine issues. This is the third issue of volume Four (1972). The next issue will be mailed in late July, give or take a month.

The paper is available on microfilm and microfiche. Contact Bell and Howell Co., Microphoto Division, Old Mansfield Road, Wooster, OHio 44691 or 3M International Microfilm Press, 3M Center 220-9E, St. Paul, Minnesota 55101.

AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

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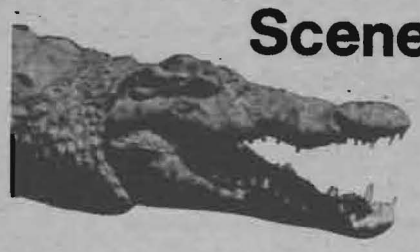


BIA PLAYING WAITING GAME DURING ELECTION YEAR POLITICAL PLOYS

Washington, D.C. — Speculation here says that Indian Commissioner Louis R. Bruce will be dismissed if the Nixon Administration wins re-election in November — and the subtle atmosphere of the Bureau has changed with the rumors.

Most of the discontent, it is said, comes over money matters. The Bruce team is regarded as "the last of the big-time spenders" in an administration that is trying to pare costs across the board. Grumbles are coming from the White House, and two key offices of the department of the Interior, BIA's daddy.

Louis Bruce: Republican Indian Faces Test

While everyone at the Bureau holds their breath waiting to see what will happen in November, there is additional paralysis because of the open defiance from key area directors toward the Bureau's "New Thrust".

The discontent — even open revolt— among some of the area men reportedly springs from a recent briefing given for them in Denver, Colorado, by assistant Interior Secretary Harrison Loesch. Loesch reportedly passed the word that the "new" BIA programs were "nothing but a political move in an election year." Some of them show open contempt to Bruce.

Indian members of Bruce's new team are pressing ahead with maximum muscle to get the Bureau in shape by November so that if there are adverse changes, it may take some time. Bruce has developed some strong allies among key tribal leaders, so anything might happen. And that's where it's at — speculation.

(Thanks to Richard LaCourse of the American Indian Press Association for the information and analysis here.)

MAINE INDIAN TUITION HITS SNAGS

Orono, Maine — The University of Maine board of trustees decided to give Indians of that state free tuition, fees, and room and board to remove any financial barriers to a university education.

No sooner had the announcement been made, however, than a group of ten citizens from Lincoln and Enfield served a suit on the University enjoining them against implementing the plan. The group charged that the use of public money for Indian scholarships is unconstitutional (in violation of the 14th amendment) in that it discriminates against "all other ethnic minorities."

Among those who put the suit into court are Mrs. Fay Broderick, Maine's Democratic national committeewoman, State Representative James T. Dudley, and Donald Dennison, principal promoter of the East-West highway through the State.

Chancellor Donald R. McNeil stated that 50 to 60 Indians would be enrolled in the University in the spring term under the new waiver system, but that until the suit is settled, their status would be uncertain. While Maine Indian Affairs Commissioner John Stevens expressed his approval of the University's policy, he noted that 90% of Indian students drop out before completeing high school and thus would be unable to benefit from the plan.

(Thanks to the Maine Times and Bruce Hertz of the News for this information.)

OFF-RESERVATION INDIANS STILL MAY GET B.I.A. WELFARE ASSISTANCE

San Francisco, California — The Bureau of Indian Affairs may not deny welfare assistance to needy Indians just because they live outside reservations, a federal appeals court ruled June 1.

"The Bureau has imposed unauthorized residency restrictions upon the availability of general assistance benefits in excess of its authority and in contravention of congressional intent," said Judge John F. Kilkenny of the 9th U.S. Circuit Court of Appeals.

A three-judge panel ruled unanimously in the appeal of Ramon and Anita Ruiz, members of the Papago tribe in Arizona who live 15 miles outside the Papago reservation in Ajo, a copper-mining town.

Ruiz left the reservation 30 years ago and worked in a copper mine until a July, 1967, strike. His family was denied welfare relief from the state on grounds it was unavailable to striking union members. In 1967, Ruiz asked for general assistance from the Bureau of Indian Affairs, but was denied on a ruling that it could not be paid to Indians outside a reservation. A U.S. District Court in Phoenix upheld the ruling.

Lindsay Brew, Papago Legal Services attorney, said the appeals court ruling was a "very important case depending on what happens now." He said the decision may apply to numerous other health, education, and welfare benefits for Indians living around reservations in all of Arizona, and perhaps elsewhere.

Brew said he plans to ask federal Judge James A. Walsh to designate the case a class action to apply to all Indians similarly situated.

Many of the issues in the case have not been rules on either by the lower or appellate court because Walsh's summary judgment dealt only with whether the BIA could have a policy excluding Ruiz from benefits. Ruiz returned to work at the Ajo mining job and is still working there.

Although Brew's predecessor Roger Wolf filed the suit in 1969, Brew and Winton D. Woods, Jr., a University of Arizona law school professor, argued the case before the appeals court in San Francisco. A U.S. Justice Department attorney from Washington defended the BIA.

Brew estimated that there are 7,000 or 8,000 Papagos living off the three-million-acre reservation, and a like number living on it. It sprawls as far south as the Mexican border, north to Casa Grande, and west near Ajo.

Kilkenny said the Snyder Act of 1921 ordered general assistance for needy Indians "throughout the United States". He said the court will give these words their ordinary meaning" in order to carry out congressional intent.

The Bureau first started restricting assistance to some Indians in 1952 and by 1966, the judge said, "the Bureau was providing full benefits for some off-reservation groups, denying it entirely to others, and considering limited general assistance to still other groups."

He said the Bureau was providing full assistance for off-reservation Indians in Alaska, and in Oklahoma, where most reservations have been terminated.

Judge Charles Merrill dissented. He said the Snyder Act simply authorized the Bureau to pay the benefits, but did not require payment. *(Associated Press)*

BRITAIN, U.S., RENEW JAY TREATY WHICH INCLUDES FREE BORDER RIGHTS

London, England — Jay's Treaty, or the Treaty of Amity of 1794, guaranteed the native peoples the right to trade freely with each other, to cross the British/American border freely and without payment of duty.

Although the United States honors the treaty, Canada, Great Britain's successor in the North American continent, has refused to do so, claiming the treaty is no longer in effect.

However, in June, Foreign Office minister Anthony Kershaw, representing Her Majesty the Queen, and Ambassador Walter H. Annenberg, representing the U.S., signed a new treaty modernizing and improving on certain portions of the Treaty of Amity. The new changes probably won't affect Indians too much, however. Their subject: extradition proceedings for fugitive drug traffikers and airplane hijackers.

FBI TO EMPLOY INDIAN AGENTS

Washington, D.C. — Equality is coming to the Federal Bureau of Investigation (FBI). If plans go well, Indians can expect to be investigated and arrested by their own kind.

Acting FBI director L. Patrick Gray III announced recently that the agency will intensify its efforts to hire members of minority groups. Of the 8,600 special agents employed by the FBI, only seven are Indians.

BLACK PRESIDENTIAL CANDIDATE SAYS AN INDIAN WOULD BE INTERIOR BOSS

Washington, D.C. — Rep. Shirley Chisholm, a New York Democrat, the first black woman to seek the presidency, has made one clear promise if she is elected: an Indian will be named Interior Secretary. She says her candidacy is symbolic, but anticipates a good showing in the primaries. *(American Indian Press Association)*

SAVINGS AND LOAN BANKERS WANT TO GET MORE INDIANS MORTGAGED

Washington, D.C. — The National League of Insured Savings Associations, the trade group for savings and loans, has entered into a contract with the Bureau of Indian Affairs to conduct a study for the potential for Indian-owned and operated savings associations.

Two savings and loan executives, John M. O'Brien, president of Central Pennsylvania Savings Association in Shamokin, Pennsylvania, and Paul G. Reilly of the New York firm of Reilly, Fleming and Reilly, will soon travel to reservations in Arizona and South Dakota to talk with tribal chiefs about thrift and home finance.

(Thanks to the Christian Science Monitor for this April 4th dispatch.)

INDIANIZATION OF THE B.I.A. GOES ON; WILL THE BODY COUNT CHANGE?

Washington, D.C. — Area offices of the BIA have been authorized to enter into contract negotiations with 25 tribes for the Tribal Affairs Management Program this spring. An all-Indian panel will review applications by tribes for assistance in developing local managerial skills.

Candidate tribes are:

Unalakleet and Tanana Chiefs Conference of Alaska; Lummi, Squaxin Island, Nisqually and Lower Elwah of Washington; Owens Valley Paiute-Shoshone of California; Fallon Paiute-Shoshone of Nevada; Cocopah, Yavapai-Prescott, Havasupai of Arizona; Santo Domingo, Jemez, San Felipe, Taos of New Mexico; Santee Sioux of Nebraska; Devil's Lake of North Dakota; Ponca, Kickapoo, Wichita, Delaware of Oklahoma; Lac Corte Oreille of Wisconsin, and Bay Mills, Keweenaw Bay and Boise Forte of Michigan.

Washington, D.C. — The Bureau of Indian Affairs has announced that Indians will have preference in filling all vacancies, whether by original appointment, reinstatement, or promotion. In the past, Indian preference was only for cases of new hire and reduction in force.

Secretary of the Interior Rogers C.B. Morton said that careful attention would be given to protecting the rights of non-Indian employees to the greatest extent possible at the same time.

AMERICAN INDIAN BANK IS PROPOSED BY INTERNATIONAL FINANCEERS

Washington, D.C. — The International Bank of Washington has proposed establishment in Washington of a unique American Indian National Bank, offering normal commercial services, insurance, venture capital, and small business financing.

The board of directors all would be American Indians and the stock in the bank would be Indian-owned. Branch offices would be established on the various reservations around the country. Management services would be provided by the International Bank, which would also share in the profits.

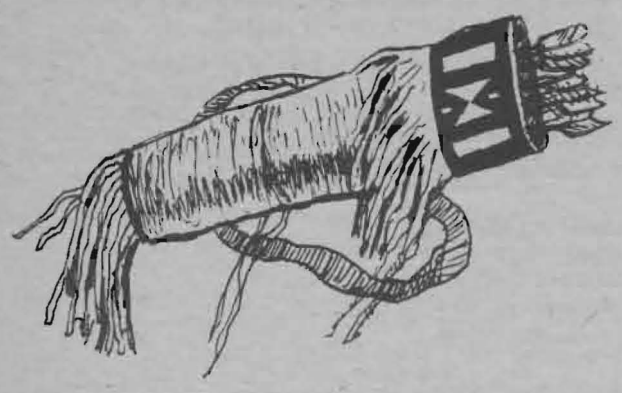
The International Bank, a multinational financial service, feels that the Indians trained by the bank would eventually spin off and form banks of their own. The BIA is looking at the proposal through a special committee headed by Marvin L. Franklin, an Oklahoma Iowa.

(Thanks to the Washington Post, December 14, 1971)

THE URBAN INDIANS: WHERE THEY'RE AT

Washington, D.C. — The following figures on urban Indian populations were obtained from the 1970 count by the U.S. Census Bureau, and listed by the American Indian Press Association. Basis of the figures are cities or metropolitan areas of 50,000 or more residents. The list is in order of size:

Los Angeles, California	24,509	Salt Lake City, Utah	2,005
Tulsa, Oklahoma	15,519	Syracuse, New York	2,000
Oklahoma City, Okla.	13,033	Spokane, Washington	1,988
San Francisco, Calif.	12,011	Wichita, Kansas	1,977
New York, New York	12,000	St. Louis, Missouri	1,931
Phoenix, Arizona	11,159	Reno, Nevada	1,926
Minneapolis—St. Paul	9,852	Duluth, Minnesota	1,781
Seattle-Everett, Wash.	9,496	Cleveland, Ohio	1,750
Chicago, Illinois	8,996	Green Bay, Wisconsin	1,695
Tucson, Arizona	8,837	Fort Worth, Texas	1,610
San Bernadino, Calif.	6,378	Great Falls, Montana	1,509
Albuquerque, N.M.	5,839	Appleton, Wisconsin	1,434
Detroit, Michigan	5,683	Omaha, Nebraska	1,401
San Diego, California	5,580	Grand Rapids, Mich.	1,311
Buffalo, New York	5,500	Newark, New Jersey	1,214
Dallas, Texas	5,022	Greensboro, N.C.	1,169
Denver, Colorado	4,348	Oxnard, California	1,150
Milwaukee, Wisconsin	4,075	Las Vegas, Nevada	1,131
San Jose, California	4,048	Salem, Oregon	1,104
Portland, Oregon	4,011	Miami, Florida	1,085
Anaheim, California	3,920	Billings, Montana	1,063
Sacramento, California	3,559	Sarita Barbara, Calif.	1,008
Philadelphia, Penn.	3,361	Rochester, N.Y.	1,000
Tacoma, Washington	3,343	Honolulu, Hawaii	996
Lawton, Oklahoma	3,343	Topeka, Kansas	981
Washington, D.C.	3,300	Tampa, Florida	811
Houston, Texas	3,215	Modesto, Florida	686
Fayetteville, N.C.	3,100	Fort Lauderdale, Fla.	664
Baltimore, Maryland	2,553	Colorado Springs, Colo.	639
Kansas City, Kansas	2,402	Boise, Idaho	284
Fresno, California	2,144	Pueblo, Colorado	183
Boston, Massachusetts	2,132		
Bakersfield, California	2,039		



HIGHWAY PATROLMAN CHARGED IN SHOOTING OF CALIFORNIA INDIAN

Eureka, California — A highway patrolman who is said to have wounded an Indian lumberjack fatally in late April, left the scene of the shooting and failed to report it to superiors, District Attorney William Ferroggiaro says here.

Patrolman Robert Hahn, 43, a 13-year-CHP veteran, pleaded innocent to manslaughter charges and was released on his own recognizance.

The victim was William Smith, 37, of Arcata, the father of five.

Ferroggiaro said Hahn saw Smith ditch his motorcycle on U.S. 101, just north of Arcata. Smith reappeared on the other side of the highway, and Hahn ordered him to halt, the district attorney said.

"At this point, it appears something may have been thrown by the victim," Ferroggiaro said. He said Hahn had his service revolver drawn, "and the gun discharged." The attorney said Hahn left the scene, and failed to report the incident to his supervisors.

Smith was shot once in the forehead and died instantly. At first, officers who found Smith's motorcycle believed he was the victim of a hit-and-run accident, but an autopsy revealed he had been shot.

During the arraignment proceedings, about 100 Indians were in the area of the courtroom. But the arraignment was so brief that only a few of them were able to get through the security check into the courtroom before it was over.

Indians have held repeated demonstrations against the charges filed in the Smith death. They contend that Hahn should have been charged with murder, and they note that he did not have to post any bond for his bail.

YOUTHS INVOLVED IN DEATH OF YELLOW THUNDER FOUND GUILTY

Alliance, Nebraska — The conviction of two white men in the death of Raymond Yellow Thunder, a 51-year-old Oglala has given the Lakotas of the area some hope that justice is in operation in their area.

An all-white District Court jury on May 25 found Leslie Hare, 28, and his brother, Melvin Patrick Hare, 26, of Gordon, Nebraska, guilty of manslaughter and false imprisonment in the death of Yellow Thunder.

They were accused of beating Yellow Thunder, hauling him about town in the trunk of a car last February, and then shoving him inside a dance hall, minus his pants. A week later, Yellow Thunder was found dead, and an autopsy established the cause of death as a cerebral hemorrhage.

Two other persons await trial in the case, and a third pleaded guilty to false imprisonment and testified for the state.

Vernon Bellecourt, a director of the American Indian Movement, who came to Alliance from Denver, said there is a "strong form of institutionalized racism" in northwest Nebraska. "People are born into this type of racism. They don't recognize it until it is pointed out to them."

Bellecourt noted that several agreements to benefit Indian-white relationships had been worked out after the massive demonstration of 2,000 Indians who converged on Gordon after Yellow Thunder's death.

After the trial, Mrs. Annie Eagle Fox, of Pine Ridge, South Dakota, sister of Yellow Thunder, walked up to Sheridan County Attorney Michael V. Smith, who had prosecuted the case, reached out her hand, and said, "Thank you!" *(Associated Press)*

ALL IS WELL AS INDIAN ATHLETIC HALL OF FAME PROPOSED AT HASKELL

Lawrence, Kansas — For people who want to "do something for the Indians" but who find fish-ins, land occupations, revitalization of tribal religious ceremonies and similar current movements too strong for their liking, a new project has been announced.

Haskell Jr. College will be the site of a newly-created American Indian Athletic Hall of Fame. Billy Mills, assistant to the commissioner of the Bureau of Indian Affairs, says "Haskell was chosen because of its importance to the Indian people and because of its past and present sports programs."

Eventually, it is hoped that through private and corporate donations, a permanent building can be constructed on the Haskell campus. Temporary headquarters will be in the student union. A fund-raising goal of $100,000 has been set.

BILLINGS POLICEMAN ABSOLVED IN DEATH OF REYNOLD HIGH PINE

Billings, Montana — The city of Billings had planned to do its thing July 22nd for Indian culture. The Mitzia-dazi "Indian Braves" from Cody, Wyoming, and the 10-member "Custer Riders" were going to parade down main street for the Junior Chamber of Commerce's Western Day Parade and Barbecue.

Miss Indian America, Nora Begay, would ride in the parade. Press releases didn't say if she would lead the "Indian Braves" or the Raiders.

And then Reynold High Pine was found dead during the early hours of May 14.

His body was found lying along the Burlington Northern Railroad tracks in the Billings freight yard.

Officials announced the next day that the Indian had staggered into a train about 6:30 p.m. on May 13, and that neither an inquest nor an autopsy would be conducted.

Yellowstone County Coroner Leonard A. Larsen said that 6:30 was chosen as the time of death since that was the time of the last train using the tracks before his body was spotted by the crew of a passing freight at 4:30 a.m.

High Pine's family, friends and neighbors thought differently, however. They had seen him alive at midnight, and some had seen him in a fight with a policeman.

Police Chief Gerald T. Dunbar denied any incident involving a policeman, and said there had been no reports of disturbances.

So, Ray Spang, a Northern Cheyenne, T.R. Glenn, a Crow, and Frank LeMere, a Winnebago — all college-educated young men who are organizing an American Indian Movement (AIM) chapter in Billings — paid a call on Dunbar. He refused to talk with them because they were "long-haired" and "had a chip on their shoulders".

LaMere told reporters afterwards that when an official dismisses three Indian college students who care enough about their people to question police attitudes to question police actions, then the Indians of Billings are in trouble."

The AIM people were joined by the Billings American Indian Council who are unquestionably moderate in their views, in questioning the official report. Sam Rides Horse, a Crow and president of the Council, said he himself had heard the reports of how High Pines had been beaten by an officer while in front of the Standard Bar. Rides Horse is also chairman of Mayor Willard Fraser's Human Relations Commission.

Police Lt. Dale Whitaker then confirmed that, yes, they had taken a statement from Mike Lira of Billings, who had witnessed the attack.

It was then that Yellowstone County Attorney Harold F. Hanser announced there would be a formal inquest. He said his decision "was not prompted by Indian pressure."

An inquest jury was chosen. Five whites and one Crow/Sioux man, James Lee, 30, were impanelled. Larsen said the jurors were the ones commonly called, because they were friends of the coroners, except for Lee,

"A special effort was made to get an Indian on the jury," Larsen said. Lee is an Outreach worker for the Montana United Indian Association.

The jury came back with an inconclusive decision in the hearing on June 6. They said his death was probably from injuries caused by a train. They underlined the word "probably".

At the inquest, Patrolman Orville Buzz Jones, 23, was identified as the policeman who was involved with High Pine at the Standard Bar. He testified that he had finished an eight-hour shift at 11 p.m. and had gone to work, in uniform, as a "bouncer" at the bar. High Pines was involved in a fight with a woman, he said, and that after a scuffle, he picked High Pine up and "headed the Indian west".

"At no time did I hit him . . . he was never struck by myself or any other officer," Jones said. The policeman said High Pine was not bleeding, nor did he receive any wounds or marks from the fall. Officers Richard G. Millard and Dennis Dale Johnson, both of whom joined the police department with Jones and who were on duty in front of the bar when the event with High Pine took place, confirmed the story.

But Richard Gallagher, a Minnesota avenue bartender, told a different story.

He said he saw High Pine a few moments after the Standard Bar event, and "he didn't look too good . . . he had a cut above the left eye and looked like he had been fighting. Bruises on the face, and his head was bleeding."

Other men who said they saw Jones and High Pine fall claim that High Pine was struck several times by the officer with a stick or club.

High Pine was described as a "small man", about 5 foot 3 inches tall, 130 pounds. Jones is about 6 foot 3 inches tall, and weighs over 200 pounds. His 29-year-old-son, Larry High Pine, described his father as a "gentle man".

The body of Reynold High Pine was taken back home, to Pine Ridge Reservation, and he was buried in the tribal cemetery in Wounded Knee.

Welcome to Billings, Miss Indian America. The "Custer Raiders" ride on.

PHILADELPHIA FIVE ISSUE COUNTER CHARGES AGAINST PHILLY POLICE

Onondaga, New York — A group of Onondaga Nation members have joined forces with concerned Indians of the Philadelphia area in charging Philadelphia police with the murder of LeRoy Shenandoah in that city on March 2nd.

Shenandoah was an ironworker working in Philadelphia and was very popular with his co-workers, people on the reservation near Syracuse, N.Y., and he had been a member of the honor guard for President John Kennedy at the state funeral.

Ironworkers in Philadelphia had often stayed at the Colonial Hotel at Spruce and Quince Streets. On March 2nd, Bagman Productions was scheduled to make a film, using Quince Street as the setting. The filming drew a huge crowd. The Indians had made friends with members of the film company, and were invited to watch the scene.

The owner of the hotel gave the Indian workers permission to watch from a balcony outside their apartment. Some of the men were joined on the scene by their wives, eating their dinners while the film was being made.

Suddenly, a mattress was thrown down to the street, coming from another balcony near the Indians. Some people thought it was a part of the action for the film.

The Onondagas allege that the police attacked, singling them out of the large crowd. Shenandoah was shot five times in the back and once in the chest. Although police said that he did not have any identification on him, later his billfold showed up, containing only $4, although it was believed he had over $200 with him at the time of his death.

"He was repreatedly kicked and his face was smashed against the wall. Even after this inhuman treatment, it was discovered he was still alive, and the police were heard to say, 'Look, this bastard is still alive' and started kicking Shenandoah again," a press release issued by the ironworkers says.

Raymond Moses was showering, and hearing the confusion, emerged from the washroom. He was shot on sight. John Benedict was told to put his hands against the wall, and according to Indian witnesses, was shot on sight. Marvin Crouse and Maynard Gabriel, witnesses say, were maliciously beaten with nightsticks and thrown down a flight of stairs while handcuffed.

Cliff Shenandoah, LeRoy's brother, tried to see that his brother had medical attention after the shooting, and was told by a policeman, "Get the hell out of here or we'll kill you too," he says.

Cliff Shenandoah says police left his brother for 1½ hours without medical attention that may have saved his life. Although there were two hospitals within 1½ blocks of the shooting, his body was put in a paddy-wagon and taken to a hospital 20 miles away. When he was asked to identify his brother's body, he was only shown a picture on a screen.

The Onondagas and Mohawks arrested said they were held for 17 hours during which they were not allowed to make phone calls, were not advised of their rights, were interrogated without a lawyer although a lawyer was there on their behalf.

The four survivors are each charged with ten criminal offsnses. The medical examiner has ruled the incident as "justifiable homicide.

William Kunstler, a noted attorney, is involved in the defense of the Indians' case. Civil suits against the Philadelphia police are being prepared. However, support and funds are needed. Contact Chief Oren Lyons, Onondaga Council of Chiefs, Box 148, via Nedrow, New York 13120.

The Onondaga Nation Council has asked the International Association of Bridge, Structural and Ornamental Iron Workers to support them in their demand for an investigation of the incident. All of the men involved were members of that union.

"[ironworkers] endure long lonely hours away from their families, and endure thousands of miles of travel. It is our contention that the very least that these men are entitled to is the safety and protection in the cities that they must live in," the Council states.

Lumbees rally to save "Old Main", shown in background

INDIAN COLLEGE LANDMARK HASSLED

Pembroke, North Carolina — For a century, Lumbee Indians have worked hard to follow the American model. Tribal customs disappeared, the language became extinct, and Pembroke and the surrounding country-side became indistinguishable from Small Town, U.S.A.

Now 30,000 strong, the Lumbees have looked upon the Indian college they founded as the medium for their transformation. Although the college has now grown to become Pembroke State University, one building, Old Main, with its white pillars and sturdy brick walls, has remained as a symbol of the link between what was, and what is now.

But last January, Governor Robert W. Scott and his Council of State condemned the two-story building to make way for a $1.6 million auditorium. Lumbees have been standing guard watching for the bulldozers ever since, vowing to protect Old Main.

Although the school was once all Indian, now, says Prof. Randall W. Ackley of the university English department, "92% of the students are white, 100% of the deans are white, 100% of the department heads are white or non-Indian" and only one Indian building remained to gild the lily.

Sam Ragan, state secretary of art, history, and culture, said that his department had determined that Old Main's historical significance was insufficient for the state to recommend it to the Federal Government for preservation as national historic site.

Earl Hughes Oxendine, a Lumbee educator here, maintained that "if [Old Main] were the first white college in the United States or the first black college in the U.S. there would be no questions as to the necessity of preserving it, whatever the cost and whatever the effort."

Ironically, it was the Civil Rights Movement that contributed most directly to the demise of Old Main. In 1835, the North Carolina constitution was adopted, excluding the Lumbee Indians from attending white schools. Fifty years later, the state granted the Lumbee community permission to establish their own separate school system. And it was all-Indian until the moves came toward desegregation.

A decade ago, one of the Lumbees, English E. Jones, an agricultural teacher, became president of the school. Under his administration, enrollment increased to 2,500, and new buildings now surround Old Main, which was constructed in 1923. But most of the students Jones admitted were white, and last December, he announced that Old Main would be razed in the interests of continued "progress".

"We were so proud of it," said Mrs. Theodore Maynor, who was Elizabeth Oxendine when she and six others became the first high school graduating class in 1924. "It was the only brick building in the county the Indians had."

Jones has said that those urging that Old Main be spared could keep some of its bricks as mementos. A state education official suggested a scale model that could be viewed under glass.

"Insults," snapped Lewis R. Barton, a Lumbee poet and historian who graduated from Pembroke.

(Thanks to Donald Janson, writing in the June 10 edition of the New York Times.)

Ganado, Arizona — The College of Ganado is a two-year community college founded in 1970 by the National Missions of the Presbyterian Church. Fifteen of the 18 members of the Governing Board of Regents are of American Indian heritage. A Navajo, Roger Wilson, is Regents' President, and Wilmer Kanena, a Hopi, is vice-president.

Washington, D.C. — Grants designed to provide bilingual education to non-English speaking children have been funded to some Indian communities by the Dept. of Health, Education and Welfare, Office of Education.

There were 34 projects who received the awards, including Spanish, French, Chinese and Russian languages, as well as the Indian projects. Indian programs include the Miccosukee Corporation at Ochopee, Florida ($40,000) and the Acomita Day School at San Fidel, New Mexico ($80,000).

Sarasota, Florida — A contract for $36,000 has been awarded to the United Southeastern Tribes, Inc., to establish an Employment Assistance Destination Services Center at Pascagoula, Mississippi. The new center will aid area Indians undergoing adjustments by providing orientation, housing, counseling, medical assistance, recreational and social as well as employment assistance. More than 450 Indians from 11 tribes now live in Pascagoula working on shipping construction under the Litton Ship Systems Company. *(AIPA)*

Indian mother attempts suicide
. . . . (but the party goes on.)

A baby is born in the back seat
of a car on the war to Schurz
. . . . (but the party goes on.)

An Indian grandmother sits
in a rest home without visitors
. . . . while Indian students travel a
thousand miles to a conference on
Indian unity . . . . (and the party goes on.)

A young Paiute ties off, preparing to
get dooown . . . . (and the party goes on.)

An unemployed Indian struggles
to see his family make it through
the winter . . . . while the college
student picks up a cool three grand
and proclaims . . . . "I will return
and help my people."

A language dies from neglect . . . .
and the party goes on.

A young Indian drinks "to be Indian"
while Paiute songs and dances die
for lack of interest.

Indian students face the same white
faces year after year . . . .
(the party goes on.)

Rotten leases are written
Indian rights are ripped off
a reservation is turned into a trailer park
the BIA continues controlling the land
an Indian freezes to death in an
abandoned car surrounded by
empty Tokay bottles
young girls feel they have "freedom"
because they can party at Big Pine
the whole Indian population gets fat
but undernourished on bread and
potatoes:
ot.e. ach workers sip coffee and
damn Indian militants
a glue-crazed boy shoots his brother
. . . .(but the party goes on.)

"AND THEN I'M GOING TO
RETURN TO HELP MY PEOPLE!"

With love to our Indian college students
who are going to be our future
leaders, teachers, doctors, lawyers

. . . . when the party's over.

— Daniel R. Bomberry

(Bomberry is director of the Owen Valley Education Center, Box 1648, Bishop, California)

EXPANDING INDIAN COMMUNITY SCHOOL HELPS MILWAUKEE'S NATIVE CHILDREN

Milwaukee, Wisconsin — An Indian school for 65 children, ranging from grade one to high school, continues here in the abandoned lakefront Coast Guard station seized last August. Besides standard education courses, students learn Indian history, Menominee and Chippewa languages, crafts, songs. They are learning pride.

Dorothy LePage Ogrodowski, a Menominee, and a certified teacher, is the director. The school was started by three mothers in a living room in September, 1970, expanded into a church basement, and is now at the lakefront — although their occupancy of the building is the subject of a court case still pending.

They have existed largely on donations of furnishings and money, and volunteer teaching staff from the University of Wisconsin at Milwaukee. Seven young Indian persons from New Careers, a federal program, are teacher aides. Funds are now coming in from the Safe Streets Act, a federal delinquency-prevention program. Breakfast and lunch are served from Department of Agriculture surplus food supplemented by purchases.

Mrs. Ogrodowski says there are about 7,500 Anishnabeg in Milwaukee, and that the school could enroll 200 more students if it had the facilities.

Mrs. Ogrodowski disagrees with those who say that their school isolates Indian children from the rest of the community. "We visit other schools and they visit us. We feel we're strengthening our youth, not isolating them. A long history of trying to assimilate them has failed. When they leave us they will be able to function as they have here, not as they must in an integrated class where they are really isolated."

(Thanks to Jean Otto of the Milwaukee Journal staff for her report, and to John E. Biever of the Journal for his photos. The article appeared in the April 23 issue of the Journal.)

Linda Wade, a student at Milwaukee Indian School

"Even if we don't succeed, we can't do any worse than the system is doing today"

THE UNIVERSITY PARASITES

(Every reservation, Indian project, Indian school, knows about the many educators, anthropologists, social scientists, etc. etc., who come in to do "research". Jonathan Kozol, well known for his involvement in the Free School Movement, wrote on this subject in the March 21, 1972, issue of *Boston After Dark*. Since his comments apply to the Indian situation so well, we have adapted his article on free schools in black ghettos to apply here in the excerpts below.)

It is very difficult, often impossible, to raise the money to feed people who are starving. It is much, much easier to obtain sufficient funds to maintain twenty pink and plentiful research scholars in the style to which a research scholar learns to be accustomed in order that they may spend six years or more compiling evidence and statistics to the "possible ill effects" of mass starvation.

The seeming paradox is, of course, no paradox at all as soon as one begins to understand that research of this kind does not exist in order to diminish pain or alleviate despair, but to extend the barriers of knowledge, to expand the frontiers of pure learning and, in the meantime, of course, to keep the children of the social scientists in all-white, or in nearly all-white, upper-class private schools and to maintain their wives in pretty shoes and handsome dresses from Design Research and Lord and Taylor.

In several [communities] it is possible to find more probing, poking, smiling, questioning, note-taking, tape-making photo-snapping research scholars, masters candidates, and bored professors than children, mothers and fathers. . . .

The [Indians] do not really "need" the research-scholars with their cumbersome tape-recorders and cameras and video-tape machines and what not. The research scholars, however, need [the Indians] or they have no occupation.

Without the ghettos, without starvation, without cultural and social "deprivation", without legal and educational discrimination, there could be no Indian experts.

The research-process, in the field of social change and social struggle in the present period in the United States, is the weapon of choice by which the privileged classes have been able to postpone almost all solemn, honorable and risk-taking action in the guise of gathering "further information", accumulating greater quantities of "more conclusive data" precisely in those areas within which they already have a high degree of certitude but little will to pay the price that transformation calls for.

Those who wish to ask us questions, from this period on, are going to be asked to pay a price for our replies.

Oklahoma

WITH COUNCIL CONTROLLED BY 'NO-BLOODS', OSAGE NATION BOILS

Tulsa, Oklahoma – A complex controversy of members of the Osage Nation with a faction of Osages with strong political support, is boiling over disposition of a $13,250,000 judgment awarded the Nation by the Indian Claims Commission.

Two bills are before Congress. The Osage Tribal Council favors S.1456, and the Osage Nation Organization favors S.3234. The first bill would distribute a per capita payment to all Osage Indians appearing on the tribal roll of 1924 as approved by the Secretary of the Interior. The second bill limits distribution to Osage people of at least one-quarter Osage blood, including those who are not listed on the 1924 rolls.

A third group of non-Osage spouses also wants a share in the distribution.

The Osage Nation Organization challenges the rolls which the tribal council – supported in testimony by John Crow of the Bureau of Indian Affairs – would use. They say it is "one of the most fraudulent documents ever published by the Government of the United States." They charge that the BIA was aware of fraudulent documents, and "in a few cases the Bureau even had evidence that the individuals had bribed tribal officials to place their names on the roll."

The 151 non-Osages who were put on the rolls by the BIA have done well. They have received well over $31-million in oil royalty payments, and in addition, have each received 658 acres of land. The total of 99,358 acres of land now is valued at over $9-million.

There are now 8,244 persons who are considered by the BIA as true Osage Indians. However, it is estimated that 70% of these are "no-bloods" – individuals of no Osage blood whatsoever, or less than one-quarter. Most of the Tribal Council would be in this category.

Judge Charles F. Lohah, testifying before the Senate Subcommittee of Indian Affairs in April, said that the Tribal Council is "made up of six white men and four token Indians who are there to look authentic."

(Thanks to I-LIDS and the Oklahoma Eagle for information.)

Osage Nation Organization
P. O. Box 204
HOMINY, OKLAHOMA 74035

'LET THEM EAT BRICKS' SOLUTION PROPOSED FOR CHILOCCO SCHOOL

Chilocco, Oklahoma – The long-range "renewal program" by the Bureau of Indian Affairs of the much-criticized Chilocco Indian School is underway. A programming team from the BIA in Washington, D.C., is on campus to initiate the program of developing a master plan for the school in cooperation with the Chilocco superintendent and advisory board.

The plan calls for limited enrollment in the 1972-73 term, and the school board is requesting a special federal appropriation of $60,000 to begin immediate planning and designing of new facilities. The school can now accommodate 650 Indian children. Of the many criticisms made of the school in protests and incidents before Christmas and in investigations of brutality the year before, the need for new facilities was not among them, however.

PAWNEES ORGANIZE N I Y C CHAPTER

Pawnee, Oklahoma – Irene Feathers has been elected chairman of the newly-organized Pawnee Chapter of the National Indian Youth Council based here. Membership includes a delegation from Oklahoma State University.

The NIYC is a nationwide organization of 15,000 members, mostly in high schools and colleges, but also in penal institutions and reservations. It is considering a statewide convention for Oklahoma in 1972.

TRUCKIN' BACK ON THE TRAIL OF TEARS: TOURIST INDUSTRY WANTS REAL CREEKS

Macon, Georgia – Now that the tourist business is good, Georgia wants the Creeks to come back. At least a few of them.

Georgia was the beginning of the Trail of Tears when Creeks, Cherokees, and other Indians were forced to relocate to Indian Territory.

Now there is an invitation "to come home" to an area that "is a loss without you" issued by Ronnie Thompson, mayor of Macon, who has headed a delegation of Macon businessmen to offer the Oklahoma Creeks jobs, and a chance to relocate at Indian Springs, 25 miles north of Macon.

Claude H. Jones, president of the Macon Chamber of Commerce, and principal backer of the plan, said the relocation is an attempt to rectify past injustices. The 20 jobs available offer salaries of around $5,000 and are for tourist attractions, where the Indians would work as craftsmen for trading posts, as museum curators, and as guides.

Macon is the site of the Ocmulgee National Monument, which includes Creek religious and burial mounds and the restored Creek Council House. The mounds, Jones said, "are to the Creeks what St. Peter's is to the Catholics and Jerusalem is to the Jews."

The United States Bureau of Indian Affairs will pay a big share of the costs, things like transportation, temporary living costs, etc. A crew from the Bureau is also making a color film to attract people to make the move.

One man who has mixed emotions about the project is Dr. A.R. Kelly, an archeologist at the University of Georgia who led the diggers in the 1930s in the unearthing of arrowheads and skeletons and mounds in the area. "The Indians who are coming are already acculturated by the white man," he explains. "They are very little like the original Creeks."

Some of the older Creeks remember the stories told by their grand-parents about the Trail of Tears, how so many died, about the loss of their lands and farms, about the difficulties of starting a new life in the strange "Indian Territory."

But younger Creeks know only what they were taught in school. "Just what we studied in Oklahoma history," says Linda Harjo. "That's all I know. I mean, none of our folks now, they weren't in it. We really don't feel any way about it."

Obviously, the Indians who will be on the tourist attractions will be exploited. And obviously, motel owners like the president of the Chamber of Commerce will do well by the increased tourist industry.

Of course, the Creeks will be paid for being there and for their efforts. As Fussell Chalker, a retired school superintendent and historian said, "The Indians will make a little money out of it. People don't feel exploited too much as long as they're making a little money. . ."

Just the participation of the Bureau of Indian Affairs should be good for the economy of the town. The BIA will pay a share of the costs, things like transportation, temporary living costs, an allotment for furnishings, $1,000 toward the down payment on a home. A crew paid by the Bureau is also making a color film to attract people to make the move.

"This is a venture we're giving our full support, our full assistance to," said Virgil Harrington, area BIA director in Muskogee, Oklahoma.

A delegation of more than a dozen people from Macon went to Tulsa to meet with Chief Claude Cox, and BIA officials to discuss the project. They departed from the Robins Air Force Base Airport, and Maj. Gen. A.J. Beck the commander of the AFB, took part in the discussions in Tulsa. The Air Force installation is the largest employer in Georgia.

Jones is more than enthusiastic about the project. "If we can get the Creek Indian descendants, real ones, to come over here on a rotating basis and have the Indians in full Indian dress out there, then a real village operating on the grounds at the monument, and then an Indian Trading Post selling real Indian-made items from their school in Okmulgee, we'll have a real tourist attraction."

(Thanks to Leonard Ray Tell of the Atlanta Journal-Constitution and Jean Bush of the Macon, Georgia, News for info.)

KAW NATION OPPOSING ARMY CORPS TO REGAIN LOST RIVER BOTTOM

Ponca City, Oklahoma – The Kaw Indian Nation is ready to file suit against the U.S. Army Corps of Engineers and perhaps the Bureau of Indian Affairs in seeking a settlement on the Arkansas riverbed where Kaw Reservoir is being constructed.

Tom Dennison, tribal council chairman, said that the Kaws "bought the bed of the Arkansas River in 1873 and never allotted it. Now the Army has purchased the riverbed from landowners adjacent to the river and has paid them for it."

He said he was told in Washington, D.C., by BIA officials that they could not find the Kaws' riverbed claim papers. He said he was also told that the Indian Bureau area office at Anadarko had lost its set of the papers. The Kaw official said both sets were sent last April (1971) by registered mail.

EFFORT TO MOVE CREEKS FROM STOMP GROUNDS TO METHODIST CHURCH DENIED

Okmulgee, Oklahoma – Denials have been made by Creek chief Claude A. Cox that he ever wrote a letter to Madison Bucktrot ordering him to close the Iron Post Stomp Ground.

The letter is undated, and written on tribal council stationery. It has created a furor among the traditional peoples, and an equal furor among the supporters of Chief Cox as they also issue denials that the letter is authentic.

"This nonsense (stomp dances) should stop and advise you people and so called "fire chiefs" this paganizism is to old and should be put out-of-date and advise you to become christianized in the Methodist Church," the letter says.

KIOWA GRAND JURY PROBE ORDERED ON OKLAHOMA INDIAN HOUSING SCANDAL

Harmon, Oklahoma – District Judge Weldon Farris issued a call for a grand jury hearing in connection with the circulation of a petition seeking an investigation into charges of fraud and conflict of interest in Indian housing development in Kiowa County.

Several Kiowa Indian leaders have charged that substandard housing was being constructed for Indians under the Oklahoma Housing Authority Act and the U.S. Jousing and Urban Development programs in western Oklahoma.

Judge Farris did not rule on the petition, circulated by Eldon Ware of Mountain View and other Indian property owners. A.A. Hopkins-Dukes, national executive director of the Tribal Indian Land Rights Organization in Phoenix, welcomed the jury call. *(Associated Press)*

. . . MEANWHILE, BACK IN OKLAHOMA:

Not all the Creeks are happy about having Claude Cox as their chief. He is the first popularly-elected chief the Creek Nation has had, with previous chiefs appointed by the President of the United States.

A news release by "Concerned Creek Indians of Oklahoma" asserts that Cox was "forced on us by a very small margin of non-majority vote in a mockery of an election. . . yet (we are assured) that we have at last been given the right to determine our own destinies as Indians."

Public Law 91-495, passed in the Senate on October 22, 1970, authorized the elections that put Cox in as chief. However, the election procedures were established by the previous chief, who also had his difficulties being recognized by many Creeks. He was W.E. (Dode) McIntosh, who operated without a tribal council or constitution, although he was recognized by the Bureau of Indian Affairs as the spokesman for the Creek Nation.

Part of the election dispute revolves around voting qualifications. The Concerned Creeks state that McIntosh is a "doubtful 1/8 Creek Indian, therefore he fought the people when they requested a 1/4 blood quantum limitation for chief candidates."

Among the irregularities charged by the Concerned Creeks are that many eligible voters did not receive ballots at all or not on time, ineligible voters including young children received ballots, the BIA's mailing list was used to mail campaign literature.

"We as Creek Indians protest an unjust tyranny over our tribal affairs, and they call us "sore losers" or "dissidents," the news release states. "However, we stand on our right to dissent on matters of injustice to our people. We *are* dissenters! Furthermore, we are more than *sore*!"

PAWNEE NIYC BRIEF TO BIA AND CITY OFFICIALS

On April 21, the new NIYC chapter had a meeting with Washington BIA officials and officials of the town of Pawnee. Franklin Jim read the demands of the group:

"In 1857, our people, the Pawnee, were forcibly removed from our ancestoral homes in Nebraska. . . When Oklahoma became a state, white people moved in on us. We have been subject to a vicious racism ever since. . .

The Bureau of Indian Affairs is supposed to advocate for us. The government has spent many years taking away the powers of our tribal councils making us defenseless against others who are taking away our rights.

The Pawnee [BIA] Agency serves five tribes. The superintendent of this agency does not advocate for the Pawnees in the following areas. He has not assisted in our effort to get back our 40 acres the city of Pawnee has stolen from us. Mr. Hale did not advocate for us in the area of police harrassment and discrimination in the City of Pawnee. Mr. Haie did not advocate for the Pawnees over our crises in the Business Council. Mr. Hale did not advocate for Indians forced into land sales. Mr. Hale has only advocated for non-Indian interests.

The agency is located downtown where the BIA pays an already wealthy non-Indian for use of a building. The agency is not located on tribal land where the tribe could be paid for use of the facilities. . . ."

CAPTURED CHIPPEWA DEMANDS STATUS AS PRISONER OF WAR IN CHICAGO COURT

Chicago, Illinois – An Anishinabe charged with setting a fire to a yacht here contends he cannot be prosecuted because the Chippewa Nation still is at war with the United States, and torching the boat was part of the fighting.

The defense lawyer told Criminal Court Judge Saul A. Epton that the United States has violated a peace treaty signed in the 1830s with the Chippewas and therefore the Anishinabeg consider that a state of war still exists.

Under the Geneva (Switzerland) Convention and the 1916 international rules of war enacted at the Hague, Netherlands, the defendant cannot be prosecuted for arson – the crime he is charged with – the defense contended.

The plea was made on behalf of Harold Potts, 25, a resident of the Chicago Indian Village at Camp Logan, in Zion, Illinois.

Asst. State's Attorney Louis Buffardi said his office intends to "take every step possible to prevent the defense from being permitted to use this argument at the trial."

Judge Epton declined to dismiss the charges on the basis of the Indian war motion, but did not preclude the use of that argument during the trial.

The state contended that Potts is a citizen, given that status by the old treaty.

But, according to the defense, the United States "did not fulfill (its) obligation with respect to the land. As a result, many Chippewas are living now under intolerable conditions."

Because the United States didn't keep the promises in the treaty relating to land, schooling, and hunting and fishing, he argued, the rest of the treaty is not binding on the Indians.

Richard A. Halprin, his attorney, said Potts is not a United States citizen, and is entitled to belligerency status, "Like that of any citizen of a country that is at war with the United States."

The yacht incident came during a confrontation between Indians and police last year in the Belmont Harbor Nike site occupation.

According to the prosecution, Potts should be prosecuted under Illinois law just as any other person is prosecuted who commits a crime in Illinois.

Potts' lawyer acknowledges that if his theory prevails, other problems could develop. If Potts is convicted, couldn't he be executed as a spy under international law? Or couldn't he be imprisoned interminably as a prisoner of war?

But Halprin says that, if his client is accorded belligerent status, the state cannot try him. Chances are, he says, it would have to be a military trial.

"And if the government made him a prisoner of war, don't you think that would be an admission that we are still at war with the Indians?" he asked. "What do you think that would do for those guys in Washington?"

Halprin also has asked Judge Epton to order subpenas for Lyndon Johnson, former president of the United states, and Gen. William Westmoreland and Secretary of Defense Melvin Laird to testify in his defense.

Johnson can make a contribution to the defense case, the attorney argued, because as former commander of American military forces he is an expert on wartime damage to civilian facilities adjacent to military installations. Westmoreland can help because, as American commander in Viet Nam, he witnessed wartime destruction to civilizn property, Halprin contended.

Laird, the court was told, is conversant with wartime damage to harbors as a result of U.S. air attacks in North Viet Nam.

It is not known if Laird, if called as a defense witness, would be hostile or friendly. He has been quoted in the Buffalo Evening News of April 18 as saying, in regard to the Vietnamese, "We can't negotiate with an enemy that refuses to abide by its accords, understandings and treaties,"

COMPETITION FOR SCULPTURE, MEDAL ANNOUNCED BY PHOENIX MUSEUM

Phoenix, Arizona – A prestigious competition for North American Indian sculpture has been announced by the Heard Museum of Anthropology and Primitive Art here. A medal and cash award of $2,500 will be awarded to the entry displaying the highest standard of excellence. Smaller medals and cash prizes will also go to first and second place winners in five categories of sculpural media.

The medal for the awards has not yet been designed, and it is also subject for competition. The winning design will be used for the sculpture award, and a $500 cash prize will be given.

The medal design competition will close September 15, and the entries for the sculpture will close December 22. Further information is available at the museum, 22 E. Monte Vista Road, Phoenix, Arizona 85004.

ODYSSEY OF CHICAGO'S WANDERING INDIANS ADDS ANOTHER FORCED MOVE

Page 8

Chicago, Illinois – Fifty Indians, homeless in Chicago for two years now, are on the move again.

Using tear gas and heavy riot equipment, more than 75 policemen from five agencies evicted 50 Anishnabeg from Camp Logan near Zion, Illinois, after the group refused to leave the camp, property of the Illinois National Guard.

Police wearing riot helmets and gas masks and carrying clubs stormed the barracks when Michael Chosa and the group said thery would not leave the barracks which had been loaned to them over the winter after they had been evicted from Wrigley Field, an abandoned building, a surplus Nike site, a county park, and a Methodist Church camp.

Police arrested 27 men and 8 women, including Chosa, and charged them with disorderly conduct, resisting arrest, and unlawful use of weapons. Brig. Gen. John R. Phipps had made the complaint, saying the guard could not use the camp for training exercises.

The Illinois Office of Human Resources had set a June 30 deadline, and police moved in during the early hours.

Mike Chosa, leader of the Chicago Indian Village, said he had received a telegram saying that the camp was needed. Chosa said the order violated an agreement the Indians had with the state. He said they were to have remained at the camp until suitable replacement housing was found.

INDIANS HEAR SENATORS SPEAK NOW THAT THE BUFFALO'S GONE

Chicago, Illinois – The news of it all appeared on the society pages of Chicago's newspapers. The American Indian Center:s posh $50-a-plate buffalo dinner in the Grand Ballroom of the Sherman House was crashed by Mike Chosa and 20 members of the homeless Chicago Indian Village.

National Guard's Camp Logan, met guest speaker Senator Adlai Stevenson III at the door of the hotel, and Stevenson invited them to "come on in". Co-ordinators of the dinner and hotel security officers, however, soon demanded they leave.

The police were called and hotel security chief Jack Moran shouted at Chosa: "You're uninvited, unpaid-for and here to disrupt things."

Both Stevenson and Senator Charles Percy intervened on the Indians: behalf, the police left, there were hurried conferences among the dinner organizers – including some socially prominent members of the Center's grand council – and finally the excitement ended.

"We came here to listen to Senator Stevenson," Chosa told them. "He didn't come here just to talk to white people." After Mrs. Farwell Smith, a grand council member, got an assurance from Chosa that the group was there "only to listen" the Indians were allowed to stay.

In the speech, Stevenson said they were pushing for legislation to aid urban Indians, and that both he and Percy had asked Interior Secretary Rogers Morton to establish an office of Indian Affairs in Chicago. It would be the first time there were urban-area officers appointed by the Bureau, Stevenson said.

As the speeches ended, Chosa and the delegation left quietly, and the diners stayed to enjoy buffalo, war, and other native dances done by a group of Center Indians. The event raised $24,900 for the center.

(Thanks to Saundra Saperstein writing in the Chicago Daily News *for the information on which this article is based.)*

MANY RAPID CITY LAKOTA KILLED IN DISASTROUS RAPID CITY FLOODING

Rapid City, South Dakota – Special relief efforts for this city's Indian community, hard hit by sudden and deadly flash-flooding June 9-10, are underway by Indian groups and organizations from across the U.S.

At least 35 Indians are listed among the known dead, and at least 25 more are included among the missing. Rapid City has an Indian population of about 2,500, and additional Indians had been in the city for the weekend. The hardest hit area inhabited by Indians was immediately surrounding the Mother Butler Catholic Center, directly in the path of the crashing floodwaters.

Among those listed as dead are:

Mrs. Long Soldier
Male Baby Long Soldier
Wayne Lone Hill
Lance Cummings
Tammy Cummings
Jacob Schweigman
Delores Larvie
Julie Larvie
Dennis Quilt
Alberta Starr
Annette Starr
Louis Starr
Arlin Mesteth
Hannah New
Evelyn White Bull
Twila Chase
Walter Lone Hill
Kristen Quick Bear
Jennifer Traversie
Jerome Traversie
Lillian Shriver
Nellie Two Bear
Robert Fairbank
Theo Gall
Alice Gall
Cathy Gall
Infant Taylor (1)
Infant Taylor (2)
Joyce Christiansen
David Jones
Joanny Rodriguez
Mary Swanson
Phyllis Whiting
Charles James Young
Laura Brown Robinson

(Thanks to the American Indian Press Association report)

TRADING POST OPERATORS SCALP TOURISTS AS INDIAN CRAFTS DECLINE

Phoenix, Arizona – Phony Indian handicrafts and artifacts are being sold to tourists in Arizona on a massive scale, Asst. Attorney Gen. Jack McCormick said here May 1.

McCormick said his department is investigating reports that counterfeit items such as rugs, pottery, jewelry, and woven baskets are being sold on a widespread basis throughout the state.

Merchants involved in selling the fake items will face criminal charges in the future, he said. He led a team of state agents on a raid of trading posts and seized hundreds of items he was labelling as "phony". Items such as Indian dolls and beaded belts had foreign-made labels scratched off, he said.

SIDE GLANCES **by Gill Fox**

"I KNOW it says 'Made in Japan,' but it isn't everybody that has pottery imported by genuine Indians!"

YAKIMA NATION HAS SACRED MOUNTAIN RESTORED AFTER SURVEYOR'S MISTAKE

Yakima, Washington – Mt. Adams and 21,000 acres of nearby forest land were returned May 20 to the Yakima Nation under an executive order signed by President Richard Nixon of the United States.

The president's action ends a nearly 40-year-old dispute between the Yakimas and the U.S. over ownership of Washington's second highest mountain, and a wedge-shaped chunk of Gifford Pinchot National Forest to the southeast.

In signing the order, Nixon said he was returning the land to right a wrong the government had committed against the tribe. He said he was pleased the Yakimas had pledged to maintain existing recreational facilities and to recognize the Mt. Adams Wilderness Area for future protection.

The Sierra Club had sought to block the land transfer to the Yakimas, charging there was no guarantee the wilderness area will be maintained in the future, because of its rich timber stands.

Questions over the exact boundary of the Yakima Nation's reservation go back to the signing of the 1855 treaty under which the Yakimas turned over 10.8 million acres – 90% of their land – to the United States. A map was drawn of the new boundaries, but it was soon lost in government files in Washington, D.C. until the 1930s.

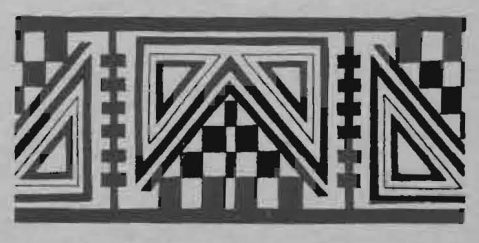
In the meantime, Gifford Pinchot National Forest was set up in 1897 and 121,000 acres of Yakima Reservation land was included in it or sold off 10 years later because of a surveying "mistake".

With the discovery of what was accepted as the original treaty map in the 1930s, the Yakims began steps to regain the land. Finally, in 1968, the Indian Land Claims Commission ruled that all 121,000 acres of disputed land belonged to the Yakimas.

However, 98,000 acres at the reservation's southwest edge had gone into private ownership. The tribe held an additional 2,000 acres in scattered tracts in this area. So the commission ordered the tribe to be paid 50 cents an acre for this land to clear the title.

It was the remaining 21,000 acres that Nixon restored, transferring it from control of the Department of Agriculture to the Department of the Interior.

(Thanks to Ron Kaye, writing in the Yakima Herald-Republic)



SPELL IT LIKE IT IS: Lt. Colonel George Armstrong Custer came from a long line of military men but like so many Americans, he deemed it advantageous to change his name. He was the great grandson of a Hessian officer named Kuster who came to America in the employ of the British General Burgoyne of Revolutionary War fame.

Ed McGaa, speaking before the League of Women Voters in Mankato, Minnesota, said he had just returned from speaking at a home for the elderly in St. Paul. "When I hear that some of those people have been in the home for twenty years, I can't believe it. I don't think Indian people treat their elderly that way. Can you just imagine a group of teepees in a circle here, and away off over there a larger teepee with all the old folks in it?" McGaa is assistant director of Indian education for the state of Minnesota.

REGIONALIZATION PLANS WIDENING: Administration proposals to decentralise the Indian Division of the Office of Economic Opportunity is producing widespread negative reaction from the national Indian community. Backers of the plan seek to quiet the clamor. On other fronts, meanwhile, plans are in motion to decentralize EDA's Indian Division and HEW's Indian and Migrant Division in the Office of Child Development. Eventual administration plans are to decentralize the Indian Health Service and the area offices of the Bureau of Indian Affairs. It could become an election-year issue.

In case you're interested in working for the government, there's a vacancy. The official announcement says, as a description of the duties: "The incumbent serves as a program manager in the office of Upward Mobility providing the leadership, counsel, and stimuli necessary for developing a cohesive work group which will direct its attention toward critical evaluation, monitoring, and coordination of the upward mobility program. The incumbent has primary responsibility for planning, organizing and deploying his resources in a manner which will permit optimum accomplishment of overall program goals and objectives."

So, if you understand what that means, you might apply. And if not, just be grateful that there is someone in Washington helping you so much.

ESKIMO JOURNALIST Tom Richards, Jr., Washington correspondent for the Tundra Times *over the past three years, is at work on a manuscript documenting the full story of the Alaska Native claims settlement. Richards' outline includes Native history, front and back room negotiations in Alaska and Washington -- he hopes to be done by midsummer of next year.*

A TEACHER-TRAINING INSTITUTE for Chicano and Native American studies will be held at D-Q University through the academic year of 1972-73. It is for graduate level interns and has a program of instruction leading to expertise in planning and development of Native American and Chicano studies. 20 scholarships are available with a mid-July deadline. Contact Daniel del-Solar, D-Q University, Box 409, Davis, California.

Pete Liddell / Seattle Times Photo

William Lewis Paul, a leader in the fight for settlement of the Alaska Native Land Claims, has been awarded an honorary doctorate by Whitworth College in Spokane, Washington. A Tlingit, Paul was instrumental in integrating the public schools of Alaska, winning recognition of voting rights for Alaskan peoples, and developed the Alaska Native Brotherhood into a powerful political organization.

You've probably already heard of the two Indians and a white man conversing, and about to smoke the pipe. One Indian took the pipe and carefully lit it, puffed on it, and handed it to the white man. The white man looked it over, pulled out his handkerchief, and wiped off the stem and smoked it. He handed it to the second Indian who looked it over, pulled out his pocket-knife, and cut off the stem. (Thanks to Anishinabe-Aki.)

HAWAII'S INDIANS recently formed the Hawaii Council of American Indian Nations in Honolulu to provide programs for Indians currently residing in the islands. Planned are a transportation system and an Intertribal Friendship House for the scattered Indian families, an "Indian USO" for Indian Servicemen stationed on the many military installations. Not counting the servicemen, there are about 1,000 Indians living on the islands.

ECUMENICAL CONFERENCES are scheduled in five regions. One has already been held in Onion Lake, Saskatchewan, and others will be in Vancouver, Great Lakes area, Southwest, and Oklahoma. The major conference will be in midsummer at a yet-to-be-announced site.

THE PAYSON APACHES still need people to write their Congressmen if they are to have some land to call their own. All they're asking for is 75 acres of National Forest that they have been residing on for generations now. The Senators in your own state should be asked to support Senate Bill 2422 WITHOUT THE AMENDMENTS which would defeat the original intent of the bill.

SENATOR GEORGE MCGOVERN has pledged to offer two options to Indians if he succeeds in being elected to the White House in November: the Bureau of Indian Affairs will be placed directly under the Executive Office, or will be a Department of its own in the cabinet. McGovern -- who calls Nixon's presidency in relation to Indians "high on promises but short on performance" -- has also pledged monies for urban Indian needs.

NUMBERS GAMES, ANYONE?

A few months ago we published a list of states and their Indian population according to the 1970 census. Lee Higdon of Maryland has computed the percent of the total state populations which Indians represent The list below is in rank order, i.e., states with a higher percentage of Indians first, lower percentages last.

New Mexico	7.2915%	Hawaii	.1504
Alaska	5.5246	Kansas	.1347
Arizona	5.4683	Indiana	.1239
South Dakota	4.8933	Missouri	.1166
Montana	3.9771	Maryland	.1125
Oklahoma	3.8109	Arkansas	.1082
North Dakota	2.3531	Virginia	.1079
Nevada	1.6462	Iowa	.1072
Wyoming	1.5156	Illinois	.1039
Utah	1.0629	Delaware	.1024
Washington	.9957	Dist. of Columb..	.1013
Idaho	.9562	Florida	.1007
North Carolina	.8764	South Carolina	.0888
Oregon	.6570	Massachusetts	.0795
Minnesota	.6130	Connecticut	.0744
California	.4617	Alabama	.0743
Nebraska	.4512	New Jersey	.0665
Wisconsin	.4334	Ohio	.0631
Colorado	.4057	Tennessee	.0619
Maine	.2246	Georgia	.0553
Michigan	.1919	Vermont	.0523
Mississippi	.1905	Kentucky	.0506
Texas	.1649	New Hampshire	.0499
New York	.1576	West Virginia	.0475
Rhode Island	.1507	Pennsylvania	.0474
Louisiana	.1505		

Tidbits

Eduardo Dorame Nunez of the Pericue Nation has been assigned as a special ambassador of the Indian Nationalist Movement of North America for the purpose of uniting traditional and spiritual leaders of the native peoples of Mexico and Central America with their counterparts who reside in the northern part of the continent. Representatives from all over the continent are expected to meet at the Traditional Indian Unity Convention to be held July 25-August 1 at the Cuca Ranch at the LaJolla Reservation, San Diego County, California. Thawennoken of the Mohawk Nation accompanied Nunez on his exploratory trip.

Custer Died for Your Sins , by Vine Deloria, has been translated and published in France. It has been retitled, *Peau-Rouge-Redskin.*

What flavor milkshake do you like? Vanilla? Strawberry? Chocolate? They're all Indian-developed flavors. The Aztecs, for instance cultivated the vanilla bean for beverage flavoring. Cortez, the Spanish conquistador, came upon a chocolate beverage flavored with vanilla served to him by Montezuma. But it took three centuries to find a way to grow vanilla outside of Mexico.

KAHN-TINETA HORN, Caughnawaga Mohawk activist, was the subject of a lengthy interview article in the May 27, 1972 issue of the *New Yorker* magazine. She is now a student of constitutional law in a Montreal university.

A HALFWAY HOUSE DIRECTOR is being sought by the Sacramento American Indian Cultural Group. The new program is designed to help Indian ex-inmates with housing, employment, counselling. Write Martin Cantu, Secretary, 2126 28th St. 14, Sacramento, California. The center group started with efforts of the American Indian Culture Group members at the California Medical Facility at Vacaville. It became possible with a $77,000 grant from the Council on Criminal Justice through the sponsorship of California Department of Corrections.

A LITERARY PUBLICATION, *Dues: An Annual of New Earth Writing* ,is seeking short stories, poetry, essays, interviews, bibliographies, from all good writers, but especially those of African, Latin American, Native American and Asian descent. Deadline for the second volume is July 31, 1972. Write Ron Welburn, Box 51, Univ. Stat., Syracuse, N.Y. 13210.

WILFORD SMITH, Seneca, or anyone knowing of his whereabouts: please contact AKWESASNE NOTES by phone or mail on an urgent personal matter.

Progress Department I: Two Cherokee brothers, James and Chandler Cooper, of Cherokee, North Carolina, have been granted a Holiday Inn franchise for the Indian Reservation at Cherokee. The announcement was made by Noah Powell, principal chief of the Eastern band of Cherokees, and William B. Walton, president of Holiday Inns, Inc. The Inn will be staffed completely by Cherokee Indians wearing Indian dress. Traditional customs of the Cherokee Nation will be observed at the Inn wherever possible.

HASTINGS SCHOOL OF LAW has established a Legal Educational Opportunities Program under which the usual admission criteria are suspended and minority applicants are admitted on the basis of personal interview, motivation, involvement in the minority community, recommendations, and reasons for wanting to study law. Write Associate Dean William J. Rigger, Hastings College, 198 McAllister, San Francisco, Calif. 94102.

INDIAN-ESKIMO ASSOCIATION of Canada is seeking an executive director. This important position with a national organzation requires someone with a background in the social sciences and a sound administrative experience. Write the Personnel Committee, Indian-Eskimo Assn., 277 Victoria St., Toronto, Ontario.

A Director of Communications is sought by the Native Council of Canada. Salary range $9-12,000. To implement a program of communications between the head office and provincial and local associations by means of radio, newspaper, and other media, and for general information work. Contact: Yvon Dumont, Native Council of Canada, 77 Metcalfe St. Suite 1010, Ottawa, Ontario K1P 5L6.

A HUNDRED INDIANS are going to college at California State at Long Beach. There is the regular program of the college, as well as special certification in American Indian Studies for those who plan upon teaching. Information can be obtained by writing Hotena Roebuck, Director, American Indian Studies Program, California State University, Long Beach, California 90840.

University of Michigan's School of Natural Resources is seeking applications from "members of minority sub-cultures" for four faculty positions: environmental communications, plant ecology, and a biometrician. Write Dr. B.L. Driver in Ann Arbor.

Dr. Robert Norris, a Navajo serving as assistant professor at Pennsylvania State University, is encouraging Indians with bachelor's degrees to study in a graduate program for educational administrators for native Americans. Request further information from him at 318 Rackley Building, Penn State, University Park, Pa. 16802.

AN EDUCATION DEVELOPMENT SPECIALIST is needed by Americans for Indian Opportunity. The position involves the development and implementation of educational projects for Indians at educational instutitions, primarily in urban areas. Write AIO, 1820 Jefferson Place, NW, Washington, D.C. 20036.

MOUNT SENARIO COLLEGE is seeking an Anishnabe to develop and coordinate an American Indian program, to teach, and to establish community relations. Starting date: January 1. Contact Dr. Edwin Blackburn, Dean of Academic Affairs, Mount Senario College, Ladysmith, Wisconsin. Tel. (715) 532-5511.

FRANK GROWLING BEAR has been taped for the TV show "To Tell The Truth" for appearance next Autumn. He is a ventriloquist/composer/musician and works with a wooden colleague, Little Bear.

USUAL SITUATION: INDIANS WIN FISHING RIGHTS IN COURT, 'SPORTSMEN' UPSET

Ashland, Wisconsin — Feelings have been running well in this city on the shores of Lake Superior since the Wisconsin Supreme Court ruled last January that the State does not have the authority to ban members of the Bad River and Red Cliff Bands of Lake Superior Chippewas from fishing in Lake Superior.

Sports fishermen fear that, due to the unanimous court decision, the Indians will fish commercially and deplete the lake of lake trout, walleyes, and whitefish. The Indians say that all the Supreme Court decision did was to reaffirm a right they have always had — a right confirmed when they surrendered their land to the federal government.

The Supreme Court upheld the Chippewas' claim that under a treaty of 1854, they had a right to fish, hunt and trap free from state interference in the waters of Lake Superior adjacent to their lands.

In an April meeting in Ashland, about 50 Chippewas and 250 "Concerned Sportsmen for Lake Superior" Joseph Preloznik, a Madison attorney who represented the Chippewas in the court battle, was booed when he told the fishermen that the Indians were as concerned as they were about the environment. The "Concerned Sportsmen" were all white.

The court decision said that the Chippewas must use methods reasonably consistent with those used at the time. The sportsmen maintain that the use of nets is a modern form of fishing.

"Two thousand years ago there was a fisherman who cast his net in the Sea of Galilee," a spokesman for the Indians replied.

The "Concerned Sportsmen" forced the Indians to admit, however, that nylon had not been invented at the time, and they felt the Indians should not be allowed to use nylon nets.

(Thanks to Edward H. Blackwell of the staff of the Milwaukee Journal for his April 20 report.)

In the modification, the justices said the fishing must "reasonably conform to those types and methods of gathering fish employed by the Chippewa at the time of the 1854 treaty or to such modern types and methods as are reasonably consistent with those used at the time of the treaty."

There was confusion after the original decision whether devices such as gill nets could be used by the Indians. The court order modification appeared to extend the fishing rights to gill nets. *(United Press International)*

MONTANA TRIBAL LEADERS PLANNING ON LICENSING, REGULATING, TRADERS

Billings, Montana — Montana tribal leaders have been negotiating with Bureau of Indian Affairs officials to discuss the licensing of all traders in their area.

James Canan, area director, said that businessmen who are not Indians but who are dealing with Indians within reservation boundaries must be licensed, and that the law has been "on the books" for years.

Canan said the law, including a requirement that each non-Indian employee of such traders be authorized as "a proper person to engage in such trade" has been ignored for years until a recent directive from Indian Commissioner Louis Bruce in Washington.

The law specifies that prices must be fair and reasonable, and that the agency superintendent has authority to inspect invoices, credit accounts, profit and loss and personnel records and "any other business information such officials may desire."

Any business not meeting standards can be closed. Licensed traders are held responsible for the conduct of their employees, and non-Indian employees must be certified by the commissioner.

(Thanks to David T. Earley, staff writer for the Billings Gazette *for this report.)*

SENATOR, INTERIOR DEPT. SUPPORT RETURN OF CHIPPEWA FLOWAGE

Washington, D.C. — The Interior Department is supporting the return of the Chippewa flowage in Wisconsin from Northern States Power Co. (NSP) to the Lac Court Oreilles Indian Reservation.

The flowage was the scene of an Indian occupation last summer at the expiration of a 50-year lease.

In a letter to Senator Gaylor Nelson, Wisconsin Democrat, the Interior Department said protection of environmental quality and the land base of the Lac Court Oreilles band had priority over issuance of a license to operate the project for down-stream power production.

The Federal Power Commission must now hold hearings on the question. Nelson said he has requested that these hearings be held in Wisconsin and that he has received preliminary indications that this will be done.

It is proposed that the 5,000 acres once belonging to the reservation should be returned to the Indians, and that the balance of the land should be added to the Chequamegon National Forest. Nelson has introduced a bill in the Senate to accomplish the return.

(Thanks to Al McConagha, staff correspondent for the Minneapolis Tribune *for his March 17, 1972, report.)*

MENOMINEES, UNITED TO TERMINATE TERMINATION, NEED CONGRESS' SUPPORT

Wisconsin's Menominee Indians have tried, without being too naive, to take the white man at his word. When they were told that there would be no governmental response to their dire financial plight until they quit bickering and found a unified position, they did just that. Now they disappointingly are told to wait until after this presidential election year and maybe Congress in its next session will consider their case.

It may be simply a fact of life that their timing is off, but it is a darn shame. The Menominees are not playing games. Their most important financial and cultural asset — their magnificent native land — is being sold bit by bit to keep their county afloat. They don't just have a lot of time to wait around.

Senators Jackson, chairman of the Interior Committee, and McGovern, chairman of the Indian Affairs Subcommittee, may actually be in agreement with the Menominees' position, but are preoccupied pursuing the Democratic presidential nomination. They will be campaigning in the next few months. They should explain what encouragement they can give this year at least for hearings on the Menominees' request to be restored to the same federal benefits that most of the nation's other Indians enjoy.

They deserve help from the state's whole delegation.

— editorial in the Milwaukee Journal

LAND SALES SAG AS DEMONSTRATORS TRY TO KEEP MENOMINEE LAND INDIAN

Shawano, Wisconsin — After a Memorial Day protest by angry Menominees, Governor Patrick Lucey has promised to keep an eye on developments in Menominee County. The demonstration was staged by opponents of land sales at Legend Lake by a private developer who got the lands after the Menominees were terminated by the federal government.

Lucey had been contacted by George W. Kenote, former chairman of the Menominee Common Stock and Voting Trust. Kenote said he feared more violence.

"Monday, May 29, was a sad day in the history of the Menominee Tribe of Indians," Kenote said in his letter to the governor. "It witnessed events that are fundamentally non-Indian inspired and a deliberate disgrace to good things Indian."

Kenote explained that the 5,170 acre recreational and lake complex must be sold for the economic survival of the area. He added that more than 2,000 people have already purchased land in the project and were entitled to peaceable possession.

Citing the "interruptions and destructive tactics of Determination of Rights and Unity of Menominee Shareholders (DRUMS) and their Judicare [lawyers] and VISTA associates during the last two years during which time the Legend Lake project has been deeply undercut by a sharp slump in sales," Kenote said that the dissidents "deserve no credence before the public."

James White, president of DRUMS, said that his organization had not called the demonstration, although its members were there, together with "AIM, Catholics, Republicans — all kinds of people."

White said it was interesting to see Kenote's sudden interest in law and order. "The Menominee have had laws being violated against them repeatedly, especially in the sale of their lands." Kenote has been a favorite target of DRUMS as one of the prime movers of the development.

The DRUMS leader advised Governor Lucey that Kenote's statement of further violence in Menominee County was about the only accurate one made in the lengthy four-page letter.

"The Menominee people have been demonstrating for the past two years, peacefully under DRUMS leadership. They are becoming impatient because certain promises have been made to them which are not fulfilled by the people responsible," White said. "As an example, Kenote promised the people over a year ago they would cease extending hunting and fishing rights to lake property buyers. Yet salesmen from the project are still promising, at the special sales dinners held in Chicago and other cities these rights to prospective customers."

In the Memorial Day protests, James Renny, Legend Lake project director, was arrested, allegedly for driving his car through a crowd. At times, highways were blocked, and visitors to the project complained of mud, sticks and rocks being thrown at their cars.

Elderly Mrs. Louise Kitchekume was charged with throwing sand and gravel at passing cars, and Isaac and Theresa Jacobs and John Waubanascum Jr. were charged with striking cars with clubs. Lloyd Powless was charged with damage to physical property of another, namely a mirror on the pickup truck being driven by Renny as he attempted to enter the Legend Lake parking lot, blocked off by demonstrators.

The demonstrators all plead not guilty, and jury trials have been set on the charges, all misdemeanors.

Irene Mack, who was in the Legend Lake offices, was charged with pointing a firearm at the demonstrators. At her trial before Judge Orville Luckenbach, the charges were dismissed. Her lawyer contended that under a 1906 Supreme Court of Wisconsin decision, a gun that is not loaded is not a dangerous weapon, however frightening it may be to the person at whom it is pointed. He said it was not proved that Mrs. Mack's gun was loaded.

About fifty Indian spectators at the trial shouted cries of "unfair" and "prejudice" when the decision was announced. And Marilyn Wilbur, 18, was found in contempt of court and threatened with a three-day jail term. She admitted saying, "I've heard of prejudice before, but you take the cake."

As the spectators left the courtroom, Luckenbach ordered Miss Wilber to the bench where he sentenced her to three days in jail, then said she might purge herself with an apology.

Close to tears, the girl apologized despite chants of "Don't apologize" from her companions milling behind her. She turned to them and declared, "I did apologize, buecause I am sorry," then walked from the courtroom.

(Thanks to the Green Bay Press-Gazette and the Shawano Evening Leader for the information used here.)

EXPULSION OF STUDENT AT SHAWANO AROUSES MENOMINEE COUNTERCHARGE

Shawano, Wisconsin — A Shawano School Board decision to expel a 13-year-old Menominee student from the Franklin Middle School has been met with angry disapproval by a large group of Menominees.

The board voted 7-0 for the expulsion after hearing testimony in the case on five separate dates totalling more than 20 hours. Daniel Paaffe, one of two attorneys representing the student and his family, told the board the decision would be appealed to the State Superintendent of Public Instruction, William C. Kahl.

The youth, in his first year at the school, was charged with 11 counts ranging from striking a student and a teacher to uttering obscene statements to teachers and administrators. Throughout the hearing Paaffe and Steven Cohen, the other attorney, attempted to get what they called "racial discrimination in the Shawano School system" into the record. However, school board president Donald Juers attempted to contain testimony within the outlines of whether or not the student was guilty of the alleged violations.

Paaffe said "this expulsion hearing is simply a concrete manifestation of a very, very serious community problem."

Herb Powless, chairman of the Milwaukee Chapter of AIM, said that "racism is so prevelant here that you people have forced a large number of American Indian children to drop out of school."

NEW LAW MAY "UNTERMINATE" MENOMINEES, RESTORE INDIAN STATUS

Washington, D.C. — Legislation to repeal the terminated status of Wisconsin's Menominees will be introduced by Senator William Proxmire, Democrat of Wisconsin, during this session of the 92nd Congress. Corporate and land questions — including the restoration of lands to trust status — will be observed with intense interest by Indians nationwide in the Proxmire version. The entire Wisconsin congressional representation has committed itself to support the Proxmire legislation, with Senator George McGovern acting as co-sponsor. The Menominee experience of termination dates from the mid-1950's, and has produced tremendous social and political polarization within the Great Lakes tribe.

Opposing the move to return federal recognition to the Menominees are lawyers in the Interior Department. They say that the government will have to rebuild reservations throughout the nation if the Menominees have their way. They worry about the cost, they say.

They wish to appeal a February 22 order by a three-judge Federal Court panel in Sacramento which disapproved of the government's termination of control over some small reservations in California. Menominees believe the court ruling may help their campaign to regain reservation status.

The Sacramento court acknowledged the authority of Congress to terminate federal control. However, it said the Interior Department's termination procedures in the California case did not include the necessary hearings and notices.

(American Indian Press Association)

BIA OFFICIALS FOUND GUILTY IN ASSAULT ON LAWYERS AIDING ZUNIS

Page 11

Zuni, New Mexico – Zuni is touted by the Bureau of Indian Affairs as a first-rate example of a "tribe with self-determination", managing its own affairs without the BIA. But recent events have indicated that the changes may be more in the wording of press releases than in the situation of the Zuni People.

U.S. District Judge Howard Bratton found John Gray, the BIA's top official in Zuni, guilty of assault on two members of the staff of the Zuni Legal Aid and Defender Society in an incident last November 12. Judge Bratton also said in the May 26 trial at Albuquerque that orders made by Zuni Governor Robert Lewis prohibiting Legal Aid personnel from the tribal administration building were unlawful.

Walter Olson, area director for the BIA's Albuquerque Region, testified as a character witness for Gray, and said he was "an administrative assistant to Lewis. His main duties are to carry out orders issued by Lewis." Other factions of Zunis charge that, in fact, the situation is the reverse.

Lewis has been opposed to the Legal Aid Program, and with the BIA, has tried to have it terminated. However, a petition campaign resulted in strong support, and it was continued by the OEO (Office of Economic Opportunity) under independent sponsorship. Lewis wants the tribal administration to have legal aid under its wing, saying that its duties would be to set up adult education programs, instructing high school students on common laws, and giving the general Zuni population information about tribal, state, and federal regulations.

Actually, the Zuni Legal Aid program has been giving service to individual Zuni people, and has over 200 open cases in process at this time.

At the trial, Paul Maes, another Anglo BIA-employed social worker, was said by Lewis to have called him complaining that the attorneys, Reed Wasson and Sol Ondelacy, age 71, were engaged in "disruptive and disorderly practices" when they entered his office.

Maes also testified that whenever legal aid attorneys came into his office to see him about one of their client problems it would ruin his day and create havoc with his work.

However, Zuni staff members of the social welfare office, Mrs. Jeannette Natachu and Cynthia Lucio testified that they had never seen any staff members of the legal aid society act in a discourteous manner.

Still, Lewis was concerned about the effects of the attorneys on the lady employees. "These young ladies as are all Zunis, are very easily disturbed. When the Zuni people become frightened, it could easily affect their health. For that reason, I issued the order [banning the attorneys.]"

On the day of the assault, Wasson and Ondelacy had gone to the office with a client to request a form letter certifying that the client's daughter was a member of the tribe. While they were waiting, Gray dragged Wasson from the office by his shirt collar and belt, and forced Ondelacy from the room.

On another occasion, Wasson testified, when he was talking with Maes on behalf of clients Mr. and Mrs. Grover Bellson, who accompanied him, Gray came into the office and told the Bellsons "they were better off without a lawyer" and told Maes that he "didn't have to give this bum (Wasson) the time of day."

Although the trial settled the issue of who assaulted whom, and whether the attorneys can go into the tribal administration building, deeper issues and problems the Zuni people are having with the BIA-brand of "self-determination" remain festering.

(Thanks to the Gallup Independent for some of this info.)

LOS ANGELES WON'T CONSUME POWER UNLESS INDIAN DEMANDS ARE MET

Los Angeles, California – The City Council here has refused to approve final contracts for operations of the $750-million Navajo generating station under construction near Page, Arizona, honoring Indian and environmentalist requests that stronger environmental controls be established.

The Council said the contracts will not be adopted "unless and until" the project participants and the Peabody Coal Company which is to provide the coal for the plants, guarantee the reclamation of strip-mined land, protect Hopi and Navajo water supplies "endangered" by deep-well operations and protect the Hopi farmlands threatened by the silt and acids from the Black Mesa mine.

The Council said the Hopis and Navajos must be given third-party beneficiary status, enabling them to enforce the environmental protection sections of the contracts through the courts or by a special arbitration provision.

This strategy of enlisting the support of peoples where power is consumed to thwart damage at the site of power production is expected to be used by other Indian groups who face similar situations.

Meanwhile, at Las Vegas, New Mexico, protests against the pollution that will come from a generator station under construction there have taken a heavy toll in property damage at the site.

"Every piece of glass on the site has been damaged," said Public Service Company vice president Robert Rountree. "The turbines have been damaged, and the generator computer vandalized."

If everyone knew what is happening at Black Mesa, it might not be happening.

Mitchell Fowler, vice chairman of the Committee to Save Black Mesa, has urged anthropologists to form "active coalitions" with Indian communities when their cultural and economic welfare is threatened by industrial development such as the strip-mining operations at Black Mesa.

Fowler also blasted Interior Secretary Rogers C.B. Morton for issuing an energy study report which gives a go-ahead to Southwest energy developments. Fowler said "there have not been sufficient studies made of the energy and power development projects to insure both technological protection as in the reclamation of destroyed lands and polluted skies, as well as the psychological and cultural protection of the people in the areas to be affected."

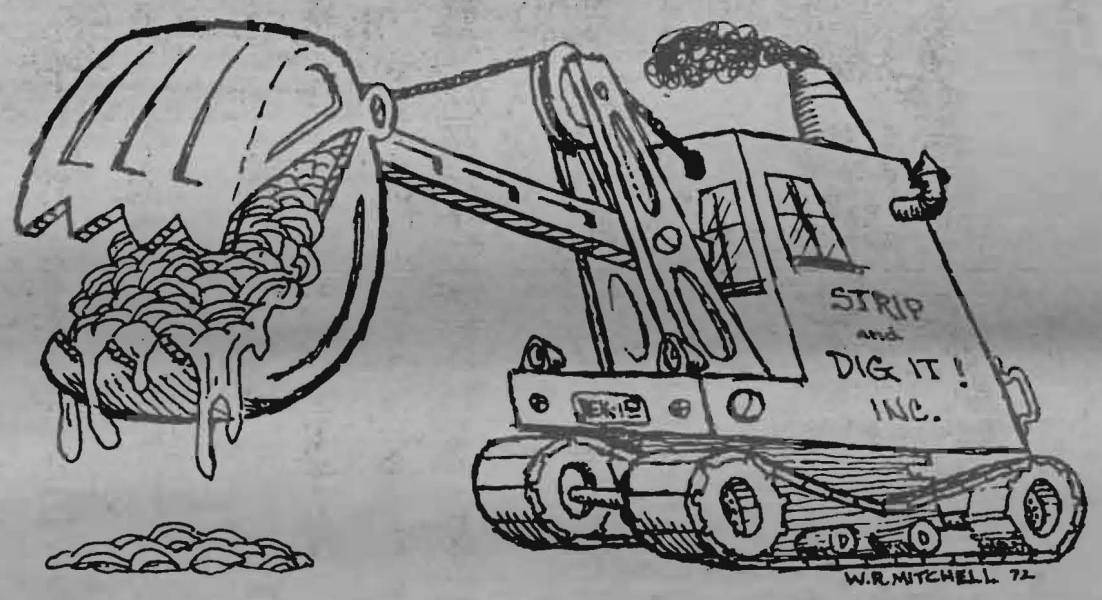
Any way you cut it, this energy development is a "con-job", something which small-time operators get thrown in jail for, while the big-time boys get on the front page of Time *or* Newsweek. *The corporations tell Indian people one side of the story – royalties and employment – while neglecting to inform them of the devastation that this energy power development will have upon their culture, earth, and sky. And for their own people (the non-Indians) the corporations have another story. They scream "energy shortage."*

The actual monetary benefits that tribes derive in royalties and leases are miniscule in comparison with what the states receive in taxes alone. This is not to overlook the millions of dollars that architects, builders, suppliers, contractors and transportation corporations get just to construct and operate these mining sites and power plants. So in the long run, everyone outside the Indian territory benefits, while the tribes are left with their earth devastated, culture shattered and people unemployed while their natural resources like coal, uranium and water are exhausted by outsiders.

I believe that more people are becoming increasingly skeptical of the real "energy needs" of the Southwest when they see Madison Avenue advertising telling them to use more electricity or gas when there is supposed to be an "energy shortage".

There are so very few people in the Department of the Interior that will speak out and say that the U.S. government is making a mistake in endorsing the Southwest Energy Study – that the very federal agency which is supposed to work with Indian people is actually condemning them to economic termination.

–Mitchell Fowler
Committee to Save Black Mesa



NAVAJO PICK AND SHOVEL MINER CLOSED DOWN; RAPE OF BLACK MESA GOES ON

Naterflow, New Mexico – While major corporations rip apart Black Mesa with 40-ton power shovels, Clifford George is facing $60,000 in fines for violations of Federal mining codes.

A Navajo, he's been mining coal with a pick and shovel from a small seam near his home for several years now to make a living.

The Bureau of Mines accuses him of violating the Mines Safety Act for such things as not having an electric lamp on his cap, or a telephone from his dinky little mine to the shack where he stores his wheelbarrow, or a nameplate on his belt.

Officials have stopped him from mining. His wife had to go to work to support the family of eight.

Washington, D.C., bureaucrats have sent him a six-inch thick pile of official gobbledygook he can't read, since he can't speak, read, or understand English.

The latest pile warns him he faces penalties of $10,000 on each of six counts unless he files a legal "answer" He already owes a $950 fine he can't pay.

George uses a pick to dig the low-grade coal out of the seam exposed in the side of a hill, then hauls it off in a wheelbarrow to sell to some of his neighbors.

"We've gotten an estimate from former State Mine Inspector John Garcia in Albuquerque that it would take almost $5,000 to put in all the equipment the Mines Bureau wants him to," said Navajo Tribal Councilman Harry Tome of Red Rock, Arizona. "It's utterly ridiculuous

In addition to the personal gear, he is also supposed to buy equipment to monitor the air and dust control in the mine, and to fill out regular reports. Besides, there is no power line within a mile or so of his home and mine.

The last official document arrived from assistant solicitor J. Phillip Smith of the Department of Interior's Solicitor's Office (the same one which acts for the Bureau of Indian Affairs). It bore the official notification: "Re: Hogback No. 1 mine, Case number 4505."

Meanwhile, George has had to drive back and forth to Window Rock, Arizona, tribal capital, 100 miles from his home, to work with his lawyers, Navajo Tribal legal Aid. They have been battling the case since November, 1970.

(Thanks to Ralph Looney, Albuquerque Tribune assistant managing editor, for his report on which this article is based)

NAVAJOS GIVE UP LAND TO GET JOBS, NOW ARE TOLD "NO PREFERENCE"

Page, Arizona – One of the rationale for bringing strip mining to Black Mesa is that the construction and operation of the massive power plants will bring increased employment to Navajos.

Navajos found it difficult to get employment, however, and charged discrimination.

Then on May 22, the 1100 employees at the Navajo Power Plant here walked off the job. Three pickets were outside the plant, carrying signs: **Navajo Unfair to Caucasians", "Hired 2 Indians, Laid off 21 Whites", "Is It Fair?"**

A spokesman said that of the 1,146 hourly employees at the plant, 306 are Indian. Charging that management was giving preference to the Navajos over equally qualified whites, the strike was still on more than a week later. *(Thanks to Arizona Daily Sun for information.)*

NAVAJO LAND INSULTED AGAIN AS SEVEN PLANTS PREPARE TO PASS GAS

Santa Fe, New Mexico – A new assault on Indian land – as well as air and water in the Southwestern United States – was revealed when El Paso Natural Gas Co. announced plans to build seven coal-burning electric plants to make gas. The plants will be built in northwestern New Mexico on reservations, apparently mostly on the Navajo Nation land.

Each plant would require about 11,000 acre-feet of water per year, and 500 megawatts of power.

(Thanks to the Albuquerque Journal's Santa Fe Bureau for this information.)

Hopi Mongwituh (religious leaders)
POBox 156, Hopi Nation
via Oraibi, Arizona 86039
– financial and moral support welcomed –

California: MODERN-DAY MANHATTAN PURCHASE

San Francisco, California — Groups of California native people are mobilizing in all parts of the state in opposition to the 47-cent-an-acre settlement soon to be distributed by the United States Government.

Indians of California have never been paid for their land — and they obviously have lost control over 99.99% of the state. It was simply taken from them. If they resisted, they were imprisoned or killed.

The Indians of California were among the last to feel the crushing presence of the white man, but this last frontier experienced an especially fierce invasion. Estimates of the number of California Indians killed by whites go as high as 95% of the state's entire Indian population.

The 47-cent offer, which the Indians say is obviously far below the 1850s much less the 1970s value of their gold and timber-rich land, was presented in 1963 by the Federal Indian Claims Commission — the only federal agency empowered to rule on Indian land claims.

One example how the claims worked can be seen in the Pit River Indians [see box on this page]. The Claims Commission determined that the Pit River people had indeed been deprived of their land, forcibly and without compensation, by the federal government. Although empowered to reach a "just" financial settlement, the commission was not authorized to return the land.

"As mothers and fathers, men and women, as people, we cannot allow the need or greed of this generation to lay upon our children an empty heritage," Darryl Wilson of the Pit River Nation says. "We must not hand our children a basket filled with chaff — we must leave them a land filled with kernels of pride. . . Shall we, therefore, accept a few cents for: the earth, the spirits, the rivers, the seasons, respect for self, pride of children?"

In an election in Alturas, California, in 1963, members of the Pit River Nation rejected the purchase offer by a vote of 105 to 75. They say the offer was made without their approval as a "compromise settlement" by the commission and attorneys who purportedly represented the Indians.

The Pit River Nation repudiated their attorney, Louis Phelps of San Francisco. When they attempted to dismiss him, however, the Indians were informed by the BIA that such a dismissal would not be "approved by the Bureau".

The BIA then conducted an election by mail, and then reported a bare margin in favor of the money settlement. The results of the earlier election were rejected. Pit River people say that ballots were mailed to people who were not Indian, who were deceased, and some people received more than one ballot.

The government is settling with the Pit River people as part of the total California settlement, although the Pit River claim was a separate one. Because it is lumped in together, the Pit River people will actually receive only about 20 cents per acre for its land.

An award of $17,000,000 was made in 1944, but from it was deducted $12,000,000 for lands, goods, and services "given" to the Indians by the U.S. Such items as needles, thimbles, nails, even a saddle reportedly given by the U.S. to an Indian chief as a token of good will made up the set-off. The cost of maintaining the Sherman Institute, a BIA school in Riverside, California, was one of the set-offs against the award, in the amount of several million dollars.

There are 80,000 applicants for the money. 50,000 have been verified as descended from Indians living in California as of June 1, 1852. Each applicant receives a full share — those who have only one Indian great-grandparent, and those who are fully Indian and still living on tribal lands — each get the same.

As a result of the genocide against them, over two-thirds of the more than 40,000 native Californians remain without a land base.

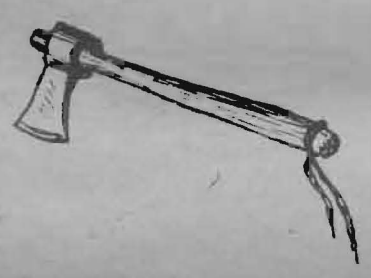
In 1851, three government agents with treaty-making power were sent to California to set up treaties covering the entire state. When they had finished their job in 1852, they had reserved for the Indians about 7% of the state, and had spent about $700,000.

White Californian's were annoyed. On protest from the State Legislature, the U.S. Senate refused to ratify the treaties, leaving California Indians no land to call their own. In addition, as if to bury the evidence of any governmental obligation to California Indians, the treaties were stamped "secret" and locked from public view for more than half a century — until 1905.

"The mass deaths and the theft of California cannot be undone. However, it is still possible to give some measure of justice to the survivors by restoring a modest land base to them," the California Indian Legal Services said in a brief. "Such lands could be easily provided. They would probably constitute less than 1/5 of 1% of the area of the state. Because the Indians are in remote areas, there would be no conflict with non-Indian settlements. In some instances, land could be simply restored from the millions of acres taken from the Indians by the Federal Government and still held by it."

By the time the government deducts lawyers fees and benefits paid to the Indians over the last century, each individual claimant can expect to receive a few hundred dollars.

One of the leaders in the movement calling on California Indians to reject the 47-cent-an-acre settlement is Ross Montgomery, Pit River Tribal Council chairman. He terms the deal a "modern-day Manhattan Purchase."



To accept payment for the stolen lands would be to admit that the thefts are in some way justified. To accept payment would also end any future return of a land base.

There are federal surplus lands in many parts of California, and the Indians of this state should have first choice of these surplus lands as well as other federally-held lands. When satisfactory land bases are gotten by all of these people, then a just settlement of monies should be the next step.

The land claims must be reopened.

With land bases and pooled money resources, many programs could begin, of tribal and intertribal cooperation. The varied resources in this state offer unlimited possibilities. Self-sufficient tribes would be a guarantee of the survival of those tribes in the future.

The whiteman has yet to learn the true worth of the lands he is systematically destroying. It is up to the Indians of this great land to continue the struggle for environmental sanity.

— An Indian

MORE FOUR CORNERS BATTLE CHARGES ARE DISMISSED FOR PIT RIVER PEOPLE

Redding, California — A Superior Court judge dismissed assault charges against four Pit River Indians arrested in October, 1970, following a bloody confrontation between the Pit River Nation and law officers of the U.S.

Previous trials stemming from the incident have resulted in embarrassing evidence against government officials. On this trial, Shasta County District Attorney Robert Baker said that comments by a local superior court judge that the charges against the Indians should be dismissed had pressured him into the decision.

One case history:

In Northeastern California, a band of white vigilantes who called themselves the "Pit River Rangers" boasted of killing and maiming the area's Indians. Indian historians say such paramilitary operations often were financed and supplied by the state's government.

The Pit River Indians lived on approximately 3.5 million acres. During the 1850s, when Indian extermination was reaching its height in the California of Gold Rush days, the Pit River Indians were unceremoniously rounded up, marched to Sacramento, and eventually herded off to a reservation in Mendocino County.

Pit River Tribal Councilman Willard Rhoades, leader of one of the 11 Pit River bands which comprise the tribe today, recalls the story told by his grandfather, who, as a boy of 8 or 9 was present at the 1859 meeting called by the state militia prior to removing the tribe from its land.

"When they got there," Rhoades recounted his grandfather's story, "the soldiers surrounded them and herded them together. This was in November and there was snow on the ground. They herded them like cattle to Sacramento. Little kids froze to death. Old people were shot down if they couldn't keep up."

When the survivors finally returned to Pit River country, they found their land had been appropriated by the U.S. Government as part of the "public domain."

Willard Rhoades

LUXURY HOTEL FOR ALCATRAZ SITE?

Oakland, California — A $25-million hotel and international shopping village plan has been proposed to the Secretary of the Interior for Alcatraz Island, from which Indians were evicted last year. The hotel would have 750 rooms and a 35-shop mall, and would be operated by Jim Stockman, president of the United States Hotel Corporation in conjunction with the national park proposed for the site.

Ross Montgomery and daughter . . . Pit River Nation

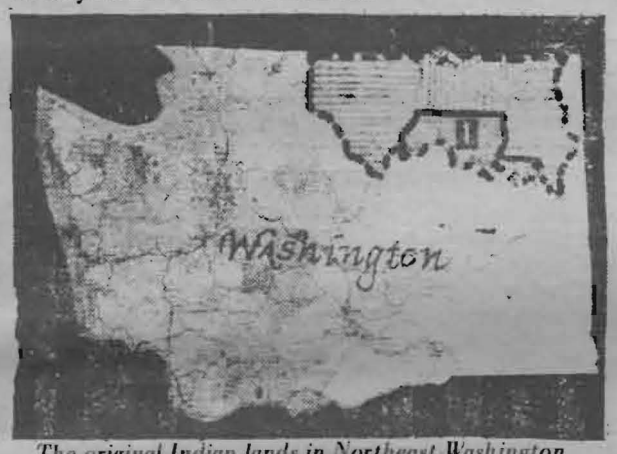
Had greed for Indian lands ceased on the battlefields, there would have been peace. That did not happen. Assaults on Indian lands culminated in 1956 when Colville Indians were ordered to sell final million acres.

THE INDIAN WARS are on again.

Washington's territorial Governor Isaac I. Stevens hoped to forestall Northwest Indian wars by a round of treaties which would force Indian tribes onto restricted reservations. He had barely embarked on the project when a gold strike near Colville caused miners to flood through lands promised to the Indians alone.

Indian reaction halted Stevens' treaty making and brought on the wars of 1855-58: the rise of War Chief Kamiakin, the Steptoe defeat, the punitive expedition of Col. George Wright. The uneasy peace of 1858 was sundered by the Nez Perce war which flared in the spring of 1876, floundered some five months later in the snows of Northern Montana, then failed with the surrender of Chief Joseph.

Had greed for Indian lands ceased on the battlefields, there would have been peace. That did not happen. The continuous assaults on the lands culminated in 1956. In that year, Congress passed a bill which seemed to require the Colville Confederated Tribes (including descendants of both Kamiakin and Joseph as well as of Indians who were not belligerents in the earlier wars) to sell out the final million acres of their already much-reduced reservation.



The original Indian lands in Northeast Washington is the area enclosed by the dotted line. The reservation has been shrunk to the area (1) enclosed by the solid line. It is shared by Colville and Spokane peoples.

At first, the Indians were confused and divided, and the tribe teetered ten years on the edge of terminating the reservation estimated to be worth anywhere from 100 million to a billion dollars. Now rallied by a great granddaughter of Kamiakin, the tribe has rejected termination and refused to compromise away any more land.

Currently, the Colville Reservation consists of 1,354,-297 acres of which about three-quarters retain federal trust status. The trust – which includes some provision for tax immunity – is the means the federal government used to assure the Indian lands would remain Indian. As such, it was one way Indians' just claims were recognized.

Often honored in the breach, the passage of years has seen trust status removed on some six million acres considered to be at one time reservations of the 11 bands from whom modern Colvilles spring. The original Colville Reservation established in 1872 in the Colville Valley lasted just three months. The substitute temporarily larger reservation was cut in half about twenty years later and then opened for mineral prospecting and later for non-Indian homesteading.

In the meantime, another reservation called the Moses or Columbia had been established in 1879 "for the permanent use and occupancy" of some of the bands. Under pressure of white miners and settlers it lasted four years. When the Columbia was ended, most of the Indians from there were transferred to the Colville. Later, a remnant of Chief Joseph's people were placed as prisoners of war on the Colville. Joseph died and is buried near Nespelem.

The southern and eastern boundary of the Colville is the Columbia River. When Columbia River waters rose to form Lake Roosevelt behind Coulee Dam (completed 1942) they submerged nearly 95,000 acres of the reservation. The construction of the dam – considered too high for fish ladders – also ended forever the salmon runs which had been one of the Colvilles' chief resources.

The latest siege on Colville lands began in 1956 with the passage of Public Law 772, by which the Colvilles were forced into submitting "proposed legislation providing for" termination in exchange for clarification of their title to 818 thousand acres which had been opened to homesteading but not actually homesteaded when the Department of the Interior established a freeze in 1934.

Termination is different from the land reductions the Colvilles had already experienced in that its thrust is not only against the land, but against the very identity of the Indians. Essentially, what it means is ending the federal trust over the lands and ceasing to recognize tribal members whose lands have been terminated as Indians.

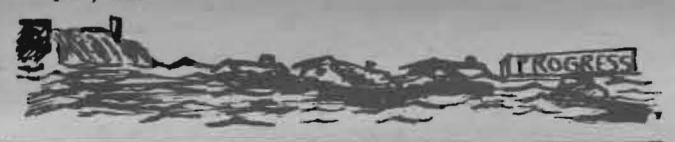
It can best be understood by seeing what it does. The removal of the trust means that tribal lands cease to exist as such. They may be absorbed by national forests or become private lands. In either case, special Indian hunting and fishing rights which are still an important source of Indian food, come to an end. Water and mineral rights also lapse.

Some tribal members on reservations like the Colville have small acreages under trust called allotments. With a termination, these 80 to 160 acre allotments become subject to taxation and forfeiture if the taxes are not paid.

With the loss by termination of their federal recognition as Indians, tribal members lose all special assistance formerly provided through the Bureau of Indian Affairs, the U.S. Public Health Service, and other federal agencies because of their Indian status. On the Colville, this amounts to about $2 million annually, including medical, educational and forest management funds.

Colville forests have been estimated to contain over seven billion board feet of standing timber which through sustained yield management have provided individual tribal members with as much as $600 in yearly dividends. These dividends would also cease to exist with termination.

In exchange for such losses a termination offers a lump sum payment determined by the amount realized through the sale of tribal lands. One estimate of the amount that would have been realized per tribal member under one Colville termination plan was $9,000. The highest estimate ever officially mentioned was $20,000.



ARMY ENGINEERS AT IT AGAIN: PRIME COLVILLE LAND TO BE FLOODED

(Thanks to Doug Floyd, Spokane Daily Chronicle/*Associated Press writer, for this information.)*

Nespelem, Washington – Mel Tonasket, chairman of the Colville Confederated Tribes business council charges that the U.S. Army Corps of Engineers plans to add generators to Chief Joseph Dam at Bridgeport, Washington, will raise Rufus Woods Reservoir by ten feet and submerge prime recreational land vital to the Colvilles' well-being.

"We've about given up all the land we're going to give up," Tonasket asserts. A battery of federal and state agencies were brought into the dam planning, he says, but the Corps "never talked to us."

Citing a 1908 U.S. Supreme Court ruling, the Colvilles claim prior and paramount rights to use of waters within their reservation.

"We've made the Columbia basin rich, but we haven't had one irrigation program ourselves," says Tonasket. "We've given up lands and we've given up water, but we haven't received any benefits. That's what makes me so damn mad."

COLVILLES REASSERT SOVEREIGNTY IN CONFRONTATION WITH STATE

Okanogan, Washington – The Colville Nation has moved to re-assert sovereignty over their 1.3 million acre reservation in eastern Washington. The tribal coumcil has voted unanimously to take back the law enforcement powers it ceded to the state in 1965 when the reservation was facing termination.

"We are a sovereignty within a sovereignty and we must be allowed to rule ourselves," tribal chairman Mel Tonasket says.

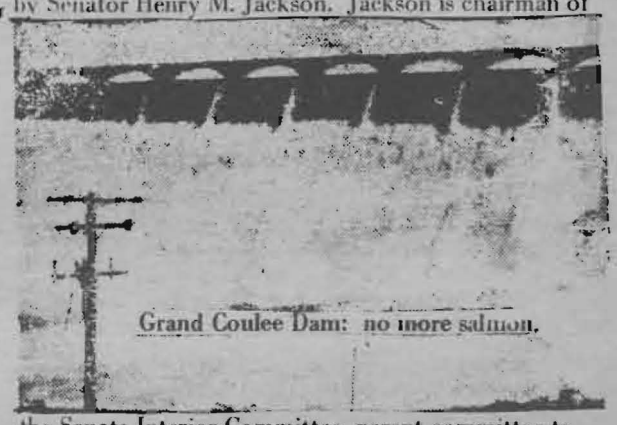
But Okanogan County prosecutor Bill Cole, in charge of law enforcement in the county which claims much of the reservation, disagrees. He said his officers would continue to arrest lawbreakers, and also state law would require him to arrest anyone who makes an unauthorized arrest within the county.

Five tribal policemen are in training now at the Roswell Police Academy at Roswell, New Mexico. Tribal leaders met with Washington Governor Dan Evans and officials of the BIA at Olympia, Washington, December 16, asking for a return of tribal sovereignty. Evans said he was opposed, but he did submit a bill to the state legislature, where it was turned down.

Tonasket said the tribal council had decided not to wait for the state government to make a decision. "We have been waiting and waiting with no results," he said. *(United Press International)*

The Colvilles are exceptional among Northwest tribes in that they allow their off-reservation members to vote in tribal elections by absentee ballot, though such members are excluded from holding office. Because they tend to be less Indian racially, and to have fewer enrolled children, and because they have less access to reservation rights and benefits, these off-reservation Colvilles tend to favor termination [Many are on the rolls simply because they have a grandmother or grandfather who is a Colville – their Indianness begins and ends there. Editors]

Once they controlled the business council, the liquidators began trying to get a bill passed virtually identical to the one which terminated the Klamaths. In spite of obvious defects, the bill was introduced five times by Senator Henry M. Jackson. Jackson is chairman of



Grand Coulee Dam: no more salmon.

the Senate Interior Committee, parent committee to the subcommittee on Indian and Insular Affairs. As such, he can report favorably on a bill originating in the subcommittee and thus virtually assure its Senate passage. He did this several times.

However, the bill bogged down in the House each time it passed the Senate. Eventually, a compromise bill was put forth nicknamed "Bennett's Compromise" after the commissioner of Indian Affairs who helped draft it.

The new bill might have stood a chance of passage had not it run into the uncompromising Committee on Indian Rights and its intransigent founder, great-granddaughter of Kamiakin, Lucy F. Covington.

In 1964, she began her personal campaign "to save the reservation." Running for and then serving on the council meant that the (now) 60-year-old widow was forced to neglect a profitable cattle ranch near Nespelem.

The straight-tongued bluntness of her approach soon earned her the position of chief spokesman for the anti-terminators. The same ingenuous bluntness which won her a following also turned off many would-be supporters. In 1966, her personal campaign went public with the founding of the Committee on Indian Rights.

One protracted but ultimately successful lobbying effort was to replace the BIA superintendent of the Colvilles, Elmo Miller. Miller had carried through termination of the Klamath reservation, and to many Colvilles, it appeared that his assignment to their reservation in 1958 was for the same purpose.

During his 11 years as Colville superintendent, he had allowed some 55,000 acres of Colville land go out of trust. He moved the agency, offices and officials, off the reservation; he reportedly rarely missed a chance to tell Colvilles (and Spokanes) that termination was inevitable, so they had better get with it.

But Miller didn't want to move. One credible report has it that for years he evaded transfer by telephoning congressional contacts who were then strongly committed to termination whenever he felt threatened.

Now the anti-termination faction has the majority on the business council, thanks to independent Thelma Marchand, or had until now voted with the other side. On top of this voting majority, the appointment of Sherwin Broadhead, a George Washington University trained lawter who had served as congressional liaison officer for the BIA, as Miller's replacement was one more step in the decline of termination. Agency office has been returned to Nespelem where they would be more accessible to the tribe, and at their urging, he helped the tribe take over an employment assistance program formerly handled by the BIA.

Former tribal chairman Narcisse Nicholson thinks, though, that termination will "come back stronger". But recently elected chairman Mel Tonasket thinks he is "seeing a new day for the Colville tribal council," and that termination is dead. But primarily because of the uncertainty about what the American Congress will do, only time will tell which tribal chairman was the better prophet.

(Thanks to Robert W. May for this article which was published in the Northwest Magazine January 23, 1972. He lives at Wellpinit on the Spokane Indian Reservation.)

LEGAL .. NEWS

Portland, Maine — Maine's 1,600 Passamaquoddys have filed a suit in United States District Court here asking the Government to sue the State of Maine and the Commonwealth of Massachusetts to settle Indian land claims dating back to 1794.

The civil suit seeks a declaratory judgment on the Indians' status under Federal laws and asks the Federal Government to act in their behalf to initiate a land claim case against the two states.

Officials have described the filing of the suit as an attempt to break up a Federal administrative impasse, in which an earlier Passamaquoddy suit filed in Washington is endangered by the July 18 Federal statute of limitations on old land claims cases.

The request for a government suit includes Massachusetts because Maine was a part of that state when the Indians lost the land through a treaty which they say was illegal. The land in dispute is made up of two "state-owned" reservations, Pleasant Point and Indian Township, in Washington County, and some land in parts of Hancock and Waldo Counties.

Tribal officials previously had said that the lands under question were worth more than $150-million.

The suit charges mismanagement by the state of trust funds created from revenues from the disputed lands, and contends that the tribe has been denied income from its lands. The Indians also charge they have been denied the right to govern themselves and to hunt and fish in the land areas.

Unlike the native people, the Anishnabeg, in Western states, the Passamaquoddys are wards of the State of Maine rather than the Federal Government. They live on state land that was set aside by Massachusetts before Maine's statehood.

The Passamaquoddies appealed to the Secretary of the Interior, Rogers C.B. Morton, last February to help settle their claims. Louis R. Bruce, the Indian Bureau Commissioner, supported the Passamaquoddy and expressed this support in writing last March.

An Interior Department official said in late May that the matter was being studied at high levels in the department because the Passamaquoddy suit raised "serious policy questions" about United States jurisdiction over the Maine Anishnabeg who do not live on Federal reservations.

(Thanks to the New York Times for their June 3 report)

Portland, Oregon — Chief U.S. District Judge Robert C. Belloni on March 30 ordered a temporary injunction to take effect in 60 days halting federal construction on three Columbia River dams which might cause flooding of Indian fishing sites.

The action could affect projected completion dates of a staged, multibillion-dollar hydro-thermal power program for the Pacific Northwest.

The suit was brought by the Confederated Tribes of the Umatilla Indian Reservation and 23 individual members of the Yakima Nation. The U.S. Army Corps of Engineers was the principal defendent. The plaintiffs charge that the fishing sites at Cooks and Underwood, Washington, are protected in a 1945 treaty made to replace traditional fishing grounds which were inundated by the backwater pool created by construction of Bonneville Dam in 1937.

(Thanks to the Portland Oregonian *for information.)*

Window Rock, Arizona — Navajos of Pinon have scored a major victory in their efforts to correct alleged abuses of the law by the local trader, Pinon Mercantile Co, operated by William and Cliff F. McGee.

An out-of-court settlement, which if approved by the court, will include a total cash payment of $32,500, as well as an agreement to refrain from certain past practices. The Navajos, with Chinle DNA (Navajo Legal Aid) attorneys John Silko and Robert Hilgendorf acting on their behalf, had filed a class action lawsuit claiming violations of the Federal Truth-in-Lending Act, the Code of Federal Regulations, and the Navajo Tribal Code.

Most of the settlement money will be apportioned out among the pawn and open-end credit customers of the trading post. The injunctions agreed upon prohibit the use of due bills and other substitutes for legal tender by the store, and that all persons cashing checks at the store will receive full value in U.S. currency.

Lincoln, Nebraska — A discrimination suit based on religion and race has been filed against the Nebraska State Penitentiary here in federal district court by 28 Indian inmates April 14.

Indian inmates charged they were being denied rights to practice their beliefs in the Native American Church while the prison maintains "paid chaplains for the Protestant and Catholic faiths."

The prison lacks an Indian club, denies to them the wearing of long hair and headbands, and denies permission for Indian speakers to address the prison population, said the suit filed against Penal Complex Warden Charles Wolff, Jr.

The suit also charges Indian inmates are being discriminated against in the penal work release program, which permits inmates to spend a portion of each day outside the wall for gainful employment. *(American Indian Press)*

Court Compels Enforcement of Regulations Governing Traders on Reservations: Rockbridge v. Lincoln. (9th Cir., Sept. 1, 1971): A class action was brought to compel the Federal Government to police alleged unscrupulous practices by trading post operators against Indian customers. The Indians wanted the government to set prices, quality-control, and to enforce their regulations. The government contended that while the Commissioner had that power, it was his power alone, and not subject to review by the court. The court ruled that the Administrative Procedure Act applied, and that the Commissioner's actions could be reviewed by the court. Also, it noted that since the law about traders (25 U.S.C††261) was passed to benefit the Indians, where there is doubt, the Indians' interest should be favored.

(Thanks to the National Clearinghouse for Legal Services Review, January, 1972.)

Court Refuses to Enter Enrollment Dispute Between Indian Mothers and Tribal Councils: Slattery V. Arapahoe Tribal Council, Pinnow v. Shoshone Tribal Council (U.S. Court of Appeals, Tenth Circuit, filed Dec. 30, 1971): The tribal councils had refused to enroll children of the Indian mothers on the grounds that they did not have a sufficient degree of Indian blood (1/4) as specified in tribal regulations. The mothers petitioned the court under the Indian Bill of Rights, challenging the councils' decisions. A lower court refused to intervene in an intratribal dispute, and the Appeals Court upheld that decision. The court noted that it was the decision that was questioned, rather than the regulation itself, and that tribal council had the right to make such regulations, and that the court was without jurisdiction.

Sovereign Immunity Ruled No Defense of Tribe Being Sued for Damages Allegedly Incurred by Police Action: (No. 8793, U.S. District Court for New Mexico, Nov. 16, 1971) Loncassion v. Willis Leekity and Pueblo of Zuni. The Pueblo and one of its police officers is being sued by a tribal member. It is alleged that when the policeman attempted to arrest Loncassion for being drunk, he attempted to escape, whereupon the policeman shot him through the body and left arm. The Pueblo sought dismissal on the grounds that the District Court lacked jurisdiction, and that it was immune from suit as a sovereign power. The court ruled that among other things, the Pueblo had waived sovereign immunity by entering an agreement with the BIA to provide police , and to be responsible for all damages and injuries.

Thanks to American Indian Law Newsletter, Nov. 5, 1971)

The American Indian Law Students Association has compiled a list of Indian attorneys in the U.S., listing 50 names at present. Persons knowing of Indian attorneys are asked to have them keep in touch with the Association regarding address changes, and to be sure their name is listed. Write the Association c/o American Indian Law Center,1117 Stanford NE, Albuquerque, New Mexico 87106 [attn: Abby Abinanti].

KENNERLY v. DISTRICT COURT: THE JURISDICTION OF TRIBAL COURTS

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On the basis of its decision in the case of *Kennerly v. District Court of Montana* (400 U.S. 1, 27 L Ed 2nd 507, 91 S. Ct. 488, decided Jan. 18, 1971) the U.S. Supreme Court reaffirmed the independence of the Tribal Court system in relation to that of the surrounding State. This case, which interprets those provisions of the 1968 Indian Civil Rights Act (25 U.S. Code, sect. 1326) which provide for the assumption of State Jurisdiction over Indian Reservations only upon the affirmative referendum vote of the Indian residents affected, may become one of the most important decisions in the field of Indian Law.

To begin to fully understand what is at stake here, it is necessity to gain some acquaintance with the background of this particular case. The law suit was originally commenced in a Montana State Court by a collection agency to recover on a debt arising from the purchase of food on credit from a grocery store located on the Blackfeet Indian Reservation. The debt was incurred by the Indian defendants, Robert and Helen Kennerly, enrolled members of the Blackfeet Tribe.

The attorney for the Kennerlys filed a motion to dismiss the suit contending that since the defendants were members of the tribe and the transaction or sale occurred on the reservation, the State Court did not have jurisdiction over the controversy. When the state district court denied this motion, the Kennerly's attorney then filed a petition with the Montana State Supreme Court asking that the district court be instructed to comply with the original motion to dismiss. This petition was in turn denied by the State Supreme Court and the Kennerly's attorney sought the next available legal alternative which was an appeal to the U.S. Supreme Court in the form of a petition for certiorari (a complaint of injustice in a lower court, and a request to have the record called up to the higher court for review). The response to this petition is the actual written decision of the Court, which, in brief, overruled the lower courts' interpretation of how the law should apply to the controversy, and asserted the right of the Indian defendants not to be subject to suit in state courts in this type of a situation.

In 1963, the State Legislature of Montana had passed a law to provide for the assumption of criminal jurisdiction over the Flathead Indian Reservation by the State, contingent upon a request for such state juridsiction by the Flathead Tribal Council. A 1953 Federal Statue (67 Stat. 590) more commonly known as Public Law 280, authorized any state not otherwise having jurisdiction in Indian Country located therein, to assume such jurisdiction by affirmative legislative action. In response to the Montana Law, the Flathead Tribal Council passed a resolution granting such jurisdiction to the state. As a result, the state has been exercising jurisdiction over the Flathead Reservation since 1965. In 1967, the Blackfoot Tribal Council passed a resolution granting the state concurrent jurisdiction, and the State of Montana assumed jurisdiction in 1967. However, in relation to the Blackfeet Reservation, the Supreme Court found that the state had not taken such affirmative legislative action as required by Public Law 280. In addition, the court reasoned that the unilateral action of the Blackfeet Tribal Council was insufficient to vest the state with civil jurisdiction. It was held by the court that such an attempt to confer jurisdiction on the state must come about as a result of a majority vote of the affected adult Indians voting at a special election called for such a purpose. This referendum method is expressly called for by Title IV of the Civil Rights Act of 1968 which repealed section 7 of the 1953 statue except as to jurisdiction previously acquired thereunder.

The Court said that the question has always been whether the state action infringed on the right of reservation Indians to make their own laws and be ruled by them." The specific right here referred to is the right to have the tribal court adjudicate disputes involving tribal members and arising within the scope of the Court's territorial jurisdiction, the reservation boundaries.

— Alan Parker

(Mr. Parker is a Chippewa-Cree from Rocky Boy's Reservation, and a third-year law student at University of California at Los Angeles. The complete article from which this excerpt was taken will be published soon in the American Indian Culture Center Journal of UCLA.)

S. 2465 calls for the establishment of a 585,000-acre Everglades-Big Cypress National Recreation Area and provides for Federal acquisition of privately-owned land within the designated area. The Miccosukee people of the Everglades are in favor of the bill. They are concerned with the present drainage for real estate development.

The bill, proposed by Senator Lawton M. Chiles of Florida and Senator Henry M. Jackson of Washington, protects the "usual and customary" hunting, fishing, and trapping rights on a subsistence basis of all members of the Miccosukee and Seminole Tribes. It assures them occupancy of ceremonial grounds for "traditional tribal ceremonials." It gives "the recognized tribal governing bodies" first crack at contracting for provision of revenue-producing facilities and services for visitors to the recreation area. However, an amendment is needed which will give tribal members who currently live in the area the right to continue to occupy their homesites. Write the sponsoring Senators in support.

FEDERAL COURTS CONTINUE DENIAL OF PENOBSCOT NATIONALITY IN DRAFT

Hartford, Connecticut – A Federal Judge has rejected an American Indian's claim he is not a citizen of the United States, and cannot be drafted.

U.S. District Judge T. Emmet Clarie refused a motion to dismiss draft evasion charges against Martin A. Neptune, a Penobscot Indian, and a native of Indian Island near Old Town, Maine. Neptune argued that the territory had never been ceded to the United States, and that therefore, he was not a citizen.

Clairie's ruling said, in part, there was no question that the "Congress intended by the Nationality Act of 1940 to make all persons American citizens who were born after that date within the continental United States, including members of Indian tribes."

Many native peoples do not consider themselves citizens of either the United States or Canada, saying that they did not ask to be made U.S. citizens, and that they have their own nation to be loyal to and uphold.

(Thanks to United Press International and Associated Press)
January 29, 1972

STATE BOO-BOO CAUSES CIVIL, CRIMINAL JURISDICTION RETURN TO YAKIMAS

Seattle, Washington – Because the State of Washington failed to appear in court to answer a suit, a federal judge has ruled that the state's criminal and civil jurisdiction over Indians on the Yakima Reservation is void.

The Yakimas had brought a lawsuit challenging the state-imposed law and order over the Nation. U.S. District Judge Charles Powell said the state failed to file papers, or to appear. Deputy State Attorney Gen. Keith Dysart said the state's failure was a mistake, and not a policy decision. He indicated the state would seek to have the order changed.

In the meantime, though the Yakimas five judges, a police chief, seven police officers and three jailers would handle law enforcement.

Some of the white people who live on the reservation were not happy about the state's mistake. State Senator Perry Woodall said "if you happen to own a home out there on the reservation and an Indian damages your property, you're going to wait a long time to get an Indian policeman to come."

Yakima Chairman Robert Jim said the Yakimas are going to try to make their temporary jurisdiction permanent by seeking to apply Public Law 90-284 passed by Congress in 1968. It holds that the state can't impose jurisdiction over reservations without a tribal referendum giving the state that right. The state assumed jurisdiction by a 1963 act of Congress in which there was no referendum.

SEMINOLES SAY CLAIMS AWARD NOT ADEQUATE; CITE OVERLOOKED FACTS

Washington, D.C. – The Seminole Indians have urged the U.S. Court of Claims to order the Indian Claims Commission to reconsider a $12.2 million award for Florida land taken by the federal government a century and a half ago. They want two or three times as much.

Paul M. Niebell, the Indians' attorney, argued that the commission failed to consider substantial evidence in making what the Indians call an inadequate award in May, 1970.

The Seminoles have been fighting for the award for 21 years. At first the government claimed that they did not have aboriginal title to most of Florida in the 1800s, but reversed that stand in 1964.

(Thanks to the Associated Press)

INDEPENDENT LEGAL VOICES ESTABLISH WASHINGTON-BASED ORGANIZATION

Washington, D.C. – Recently established in this capitol city of the United States is the Native American Legal Defense and Education Center (NALDEF). George Crossland, 36, attorney, is the executive director.

An angry, tough-minded and outspoken Indian intellectual, an ex-Marine, Crossland has joined the small but vocal cadre of Indian lawyers who are assuming an expanded role as important critics and architects of contemporary Indian-governmental relationships.

NALDEF, under Crossland's direction, is backing a suit brought by the National Indian Youth Council against Intermountain School in Brigham City, Utah, as well as providing a legal monitor to the Central Arizona Water Project and to health and housing services for Indians in the cities of Dallas, Denver, and Chicago.

NALDEF is the offspring of Americans for Indian Opportunity, (AIO), the LaDonna Harris group. It is independent, however.

Crossland shows little sympathy for the Bureau of Indian Affairs and its problems. "Who is Bruce?" he asks about the commissioner. "A man easily overridden, basically a New York dairy farmer. We don't need someone who is creating golden options for us. We need someone who is persistent about realities. The needs of the people should define the role of the man."

Crossland is the senior legislative assistant for the Indian Legal Information Development Service, of which Harold M. Gross is the director. This service operates from Suite 112 of 1785 Massachusetts Avenue, N.W., Washington, D.C. 20036.

Others associated with the Service are Charles Jackson, Warm Springs, as Junior Legislative Assistant, Laura J. Wittstock, Seneca, copy editor for **Legislative Review** (a service publication), and Gary Fife, Creek-Cherokee, who is interning there.

The Service, abbreviated I-LIDS, is active in reporting on and influencing American legislation regarding Indian matters. Their monthly publication lists all bills before congress.

INDIAN LAW LIBRARY CLEARINGHOUSE ESTABLISHED BY NARF IN BOULDER

Boulder, Colorado – A National Indian Law Library will be established by the Native American Rights Fund (NARF) as a clearinghouse for American Indian legal materials and resources. The announcement was made by the Carnegie Corporation, an educational foundation, whose grant of $119,000 will make the library possible.

Alan Pifer, president of the Carnegie group, said they were pleased to help make the library "a research and information center with a nation-wide reach. We hope its expanded services will encourage more lawyers to represent Indian clients and thereby secure justice for Americans now inadequately served."

NARF was established in 1970, and is governed by an all-Indian-board of directors. It has undertaken significant cases to help Indians protect their rights to land and water, to preserve their cultural and religious traditions, and other cases of wide significance. The agency will also publish a monthly newsletter on the library and recent developments in Indian law.

(The Native American Rights Fund can be reached by writing David Getches, Director, 1506 Broadway, Boulder, Colorado 80302. Another library of importance in Indian law, which loans materials to tribal groups, lawyers, and involved individuals is the New Mexico University School of Law Library, Joe Sabatini, asst. librarian, Albuquerque, N.M. 87106).

The Native American Rights Fund, the legal group for cases of importance to Indians, has opened a Washington, D.C., field office at 1712 N St., N.W., Washington 20036. Their main office is in Boulder, Colorado.

COURT REFUSES HAIR CUT PUNISHMENT

Farmington, New Mexico – A U.S. District Court has ordered Tibbetts Junior High School to readmit a student who was ordered to have his hair cut as punishment for alleged misconduct. He had refused to comply, and instead, with the help of Navajo Legal Aid (DNA) took the matter to court.

FRESNO CHARGES SCHOOL BIAS

Fresno, California – The Fresno American Indian Council has filed a suit in U.S. District Court charging the Auberry Union Elementary School District with racial discrimination in its federally funded program for low-income and disadvantaged students.

The suit asks the court to enjoin the district from applying for Title I funds without the participation of Indian parents. The suit also charges the district falsely reported to the State Department of Education that an advisory committee of Indian parents helped plan the Title I program. *(Thanks to the Fresno Bee, May 29)*

CHIPPEWAS RETAIN RIGHT TO FISH IN WISCONSIN WATERS OF LAKE SUPERIOR

Madison, Wisconsin – Chippewa Indians must use primitive methods, but they can freely fish Lake Superior under a treaty signed more than 100 years ago, the Wisconsin Supreme Court ruled on January 7, 1972.

In a unanimous decision, the justices said that the Chippewa not only had right to freely fish on their lands, but Lake Superior was included as well.

NATIVE AMERICAN RIGHTS FUND AIDED TO FIGHT MAJOR INDIAN LEGAL CASES

The Ford Foundation has announced a grant of $1.2 million to the Native American Rights Fund (NARF) for the litigation of major issues affecting the American Indian. Foundation president McGeorge Bundy described the grant as "our largest single effort to date on behalf of American Indians" and said Ford plans to help NARF become an independent agency.

NARF is directed by a young California attorney, David Getches. Getches, who is white, was co-director of the Escondido office of California Indian Legal Services before joining the NARF staff. Four of the eleven regular NARF lawyers are Indian, and the eleven-member governing board of the organization is entirely Indian.

NARF is working with the Harvard Center for Law and Education on problems relating to Indian education. It is the national Indian law back-up center for the Office of Economic Opportunity's legal services program, and it has prodded some of the nation's largest law firms, including the Washington D.C., firm of Arnold & Porter. to take an interest in Indian law.

In their litigation, the fund's attorneys are guided by several broad objectives, including:

*to protect Indian rights to land, water, and other natural resources, which are viewed as prerequisites to the preservation of any distinctively Indian way of life;

*to assist Indians in achieving the fulfillment of the government's special trust and treaty obligations to them;

*to protect Indian civil rights;

*to help strengthen tribal sovereignty and preserve Indian culture, values, and heritage, by contributing to the development of a body of Indian law that will help Indians to maintain their ways of life within the dominant society.

As examples of the Fund's activities, NARF is representing the Muckleshoot, Squaxin, Saux-Suiattle, Skokomish and Stillaguamish Tribes in a suit against the State of Washington over the Treaty-protected right of the tribes to regulate fishing on their reservations.

Another case questions the validity of a real property tax levied by Riverside County, California, on lands held in trust by the United States for the Agua Caliente Band of Mission Indians. The fund maintains, among other things, that the tax threatens Indian tribal sovereignty since it undermines the tribe's ability to impose a tax of its own.

A suit that was favorably resolved later on behalf of four pueblos in New Mexico claimed a number of abuses by the Bernalillo Municipal School District, including acts of discrimination against Indian school children and misuse of federal funds designated specifically for Indian pupils.

Three major cases being litigated on behalf of Hopi, Jicarilla Apache, and Chemehuevi Indians involve the threat to the water and land resources of Indians on some forty reservations in the Four Corners area of the Southwest. The danger is posed by the operation of two large coal-burning power plants and plans for four more. The Black Mesa, sacred to the Navajo and Hopi Indians, is being strip-mined for coal to supply the plants; shale displaced during the mining is being washed by rainfall into Indian agricultural lands where it hardens, making farming virtually impossible, and water being pumped from beneath the Mesa is threatening Indian wells in the area.

The fund is also investigating questions of state jurisdiction over the Passamaquoddy Tribe of Maine, providing legal advice to a group of Navajo artisans who are forming a cooperative to market their handmade jewelry, and advising Indian groups attempting to develop community-controlled schools in South Dakota, Wyoming, Montana, Wisconsin and Iowa.

(Thanks to Race Relations Reporter, a newsletter published by the Race Relations Information Center, POBox 6156, Nashville, Tennessee 37212, for information from their December 6 issue)

The civil rights and civil liberties of Indian people both on and off the reservations are clearly spelled out in a new publication prepared by the U.S. Commission on Civil Rights. Called the American Indian Civil Rights Handbook, the publication contains both basic constitutional rights and the rights defined under the 1968 Indian Bill of Rights enacted by Congress. The booklet contains a listing of legal services and legal aid programs of special importance to Indians throughout the various regions of the U.S. Copies are available free by writing the U.S. Commission on Civil Rights, 1121 Vermont Ave., N.W., Washington, D.C. 20425.

Health :

AKWESASNE PLANNING COMMUNITY CONTROLLED HEALTH PROGRAM

Akwesasne — A community health program involving Mohawks living on portions of the reservation controlled by the United States and by Canada may be started here next January. A six-month planning program is underway now. The program will be under the direction of the Mohawk Rights Organization, chaired by Ernest Benedict.

Funds for the study have been allocated by the Central New York Regional Medical Program which is aiding communities throughout the area in bettering their health facilities. The planning period has been broken up in three parts, each lasting approximately two months.

The first phase (July/August) is for gathering of information, and giving out information within the community. Many people fear the program will eventually mean the government clinics, even though woefully inadequate, will be withdrawn and the community will be left with nothing. There are also questions about how the clinic will work, and whether Ontario and Quebec medicare programs can be integrated into its operation. Community ideas and suggestions will also be incorporated into the planning for location, operation, programs to be offered, needs to be met.

During the first phase, community delegations will also be interviewing area doctors and hospital administrators, government officials, insurance program personnel, and national groups such as McGill University's Native American Institute, the American Indian Commission on Alcoholism and Drug Abuse, the Association of Indian Physicians and other agencies which might be able to become involved in some way.

A community organizer/educator and possibly a health planning expert will be employed during this phase to coordinate the planning stages of the program.

The second phase, lasting during September and October, will draw together all the information that has been obtained, and in a series of community meetings, the shape of the community health program will be decided.

Among the suggestions to be considered will be a clinic with a resident physician; a crisis center for suicide prevention, emergencies, social services to ill persons and their families; a health advocate to insure that each patient receives the necessary care from cooperating physicians, hospitals, insurance programs; health service for the aged; public health and health education; visiting nurses to provide routine nursing care in homes; a dental clinic with a resident dentist and a preventative dentistry program; emergency "rescue squad service"; alcohol and drug abuse programs.

The program will be implemented in the third stage with the hiring of personnel, purchasing of equipment, and renovating of facilities. The first year of operation is expected to have a budget of approximately $150,000.

The proposal for the program points out that this community program is an alternative, and that people will still be free to go to any doctor or dentist they are now using, and that any Canadian or American governmental obligations for health care will not be changed.

Over 5,000 people will be served by the program, which is expected to be a model program of total Indian community involvement and control, incorporating the best of Canadian and American ideas.

Part of the program could also involve the training of Mohawks for health care work, as well as the employment of Mohawks who already have health care skills.

Doctors, dentists, pharmacists, nurses, planners, mental health personnel, and associated agencies are invited to contact Ernest Benedict, Chairman, Mohawk Rights Organization, Mohawk Nation, via Rooseveltown, N.Y. 13683, if they can be of any help in the establishment of this program, either voluntarily, as employees, regular or temporary. His telephone is (613) 932-0230.

INDIAN ALCOHOLICS NEED FOR INDIAN-STYLE TREATMENT, CARE EXPLAINED

The white, middleclass alcoholic has many well-funded projects to aid in his rehabilitation, but in Rapid City, there is no program available to the 'grass roots' Indian.

The Indian alcoholic desperately needs an all-Indian staffed rehabilitation program because of his unique problems and his inability to cope with or understand white standards.

Rapid City is near Indian reservations and because of lack of job opportunities on the reservation, many Indians come here seeking a more productive life. However, they find job discrimination, exorbitant rent, and only substandard housing available to them.

The cultural background of a society with the male as the huntsman and provider has been destroyed and the Indian male has been stripped of his self-esteem and manhood. In too many cases his only recourse is to remove himself from his family to permit his wife to seek financial assistance through state and federal programs.

After leaving the family, the husband is in even greater turmoil with himself and begins to drown his sorrows in alcohol. Now he is rejected not only because of his skin color and his cultural background, but is further rejected with the label of 'dirty drunk' He walks the streets, faces rejection wherever he stops, and sometimes sleeps in alleys or doorways and has been found by police eating out of garbage cans.

A good reason for him to frequent Main Street bars is that he always receives a friendly greeting. Having been stripped of everything but life itself, this means a great deal.

At this level of degradation, these men must be shown they are still worthy as men before rehabilitation can be achieved.

This cannot be accomplished within the white, middleclass programs run by non-Indians who have rejected the person all his life. Lack of jobs and money also disqualify the Indian from rehabilitation in some programs. In others, non-Indian non-alcoholics provide counselling. The dominant society has not yet realized Indians cannot or will not respond nor relate to a non-Indian.

Not only would an all-Indian program provide for the Indian alcoholic's needs, but it would also strengthen his family unit. Suspicions of separation would subside if the alcoholic and his family knew where the other is. It is felt that if the Indian alcoholic can regain his self-esteem through counselling by a member of his own ethnic group, sleep in a clean bed and keep the company of friends and family, he will be able to return to both societies as a productive human being.

— Mrs. Muriel Waukazoo (speaking to the South Dakota Indian Alcoholism Program Directors meeting in February, 1972)

TRAINING CENTER PREPARES NATIVE PEOPLE FOR HEALTH CAREERS

Tucson, Arizona — In the past four years, almost 3,000 persons — most of them native people — have been trained for careers in the health field here at the Desert Willow Training Center.

Center Director Robert E. McKay says that the focus is on Indians running their own health programs. He believes that this is the only way Indian communities will ever obtain the health care they need.

The emphasis in Indian health care has shifted during the past ten years from curing to preventing health problems, McKay says. The more the balance swings toward prevention, the more necessary it becomes to involve Indians in directing the process, he feels.

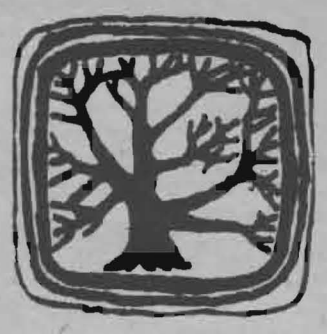
"Without involving Indian people, we can have no comprehensive health care program," he states flatly. "The policy decisions that are made should ultimately be made by Indian people."

Because of the shortage of physicians on reservations, the center has trained "community health medics". They have analysed the tasks usually performed by doctors, and determined which tasks could be performed equally well by other health practitioners. Training for a medic takes two years.

Another popular course is a four-week stint leading to the position of community health representative. They work as liaison between professionals and community, with duties including such things as making health surveys for planning, or advising mothers on child care.

There are also courses in environmental health and mental health care.

(Thanks to John A. Winters, staff writer for the Tucson Citizen)



'DRUNKEN INDIAN' STEREOTYPE MASKS REAL PROBLEMS IN ONTARIO TOWN

Kenora, Ontario

This is a town whose residents are annoyed and tired of their community's image as a racial troublespot of Indian-white relationships.

"We don't like the image and if anyone can tell us how to solve the problem of people who have no work, who are poverty-stricken, who drown their frustrations in alcohol, we'd be delighted to hear the answer," said Mayor James Davidson.

Kenora, population 12,000, has had the image since the early 1960s, and it was reinforced in the minds of Canadians when an Indian protest march in 1965 made news. Since then, the name Kenora has become synonymous with Indian-white trouble.

But 140 miles south is Fort Frances, a town of 9,500 which has long had Indians walking its streets without incidents of confrontation or complaints about "an Indian problem."

"When the Indian people from Kenora come here they seem to get along all right. Could it be the people of Kenora? I don't know," says Raymond Bruyere, the 47-year-old chief of the Couchiching Reserve adjacent to Fort Frances. "They've got a real problem there. You can see Indian people laying right in the street. Why this is I don't know. As for the Indians that go there, it's the same Indian people — the Ojibways — no different than here in Fort Frances. Maybe it's the environment?"

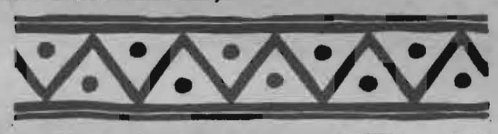
The town hasn't had any problem with alcohol abuse among Indians, Mayor Allan Avis says.

"Oh, there is a small hardcore group, but we have the same problem with some white."

Peter Kelly, president of the Grand Council of Treaty Three — an association of Indian bands which signed that treaty — said there is a definite difference in the relationships between Indians and whites in Kenora and Fort Frances.

The reason, he said, is partly due to a different history. Fort Frances grew from a fort on the historic canoe route to the west. The white settlers had to rely on the Indians who also were part of the fur trading economy and the result of a long association was the development of a rapport and mutual respect.

Kenora, he said, was founded out of railroad development, something in which the Indians did not participate. The result was that Indians never really became part of that community.



Kenora Mayor James Davidson says, "There is no more prejudice here — in fact less — than you would probably find in any other southern Ontario town with a similar situation." There have been a lot of positive efforts made in the years since the protest march to solve some of the problems, he said, but Kenora is still haunted by the earlier publicity.

Addiction Research Foundation officials in Kenora — like Sam Copenace, an Ojibway field worker — feel that the whole problem of alcohol abuse among Indians has been distorted.

"What bothers me is that when people talk about the alcohol problem, they see it as an Indian thing," Mr. Copenace said.

This is probably because the problem of alcohol abuse among native people is so visible — both in the streets and in courts. But there are reasons. The town is the commercial centre for an Indian population of about 3,000 scattered in reserves of varying distances from Kenora. When a resident of the town has too much to drink, he is close to home. But home for the Indian may be 40 miles away.

There is a hardcore of revolving-door drunks among Indians, but because of the visibility of the Indian pattern of drinking, it aggravates residents of a tourist-conscious town.

Len Hakenson, ARC director, believes a "hard-line" attitude has developed among authorities and the white population in the town. He said that recently two Indian high school students were sentenced to jail terms for conviction of public intoxication. One of them, a girl, dropped out of school after her release. "I think it is pretty brutal when you start putting students in jail. If it was my daughter who had been picked up for drinking, I'd probably get a call to go down and get her and take her home. We have to stop arresting people for the simple thing of having too much alcohol in their system."

JULY 1972

CHERRY RIPENING MOON

CANPASAWI (Lakota)

OUR LAND IS MORE VALUABLE THAN YOUR MONEY. IT WILL LAST FOREVER. IT WILL NOT EVEN PERISH BY THE FLAMES OF FIRE. AS LONG AS THE SUN SHINES AND THE WATERS FLOW, THIS LAND WILL BE HERE TO GIVE LIFE TO MEN AND ANIMALS. WE CANNOT SELL THE LIVES OF MEN AND ANIMALS; THEREFORE WE CANNOT SELL THIS LAND. IT WAS PUT HERE FOR US BY THE GREAT SPIRIT AND WE CANNOT SELL IT BECAUSE IT DOES NOT BELONG TO US. YOU CAN COUNT YOUR MONEY AND BURN IT WITHIN THE NOD OF A BUFFALO'S HEAD, BUT ONLY THE GREAT SPIRIT CAN COUNT THE GRAINS OF SAND AND THE BLADES OF GRASS OF THESE PLAINS. AS A PRESENT TO YOU, WE WILL GIVE YOU ANYTHING THAT YOU CAN TAKE WITH YOU; BUT THE LAND, NEVER.

a Blackfoot Chief

THIS CALENDAR will be published in 1973 by White Roots of Peace. It will have photos, art work and additional material. Readers are invited to send in additional dates to be remembered, explanations of events and suggestions to:

Doug & Connie Bradway
AKWESASNE NOTES
Mohawk Nation
via Rooseveltown, N.Y.
13683

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1955: Indian health services transferred from Bureau of Indian Affairs to the U.S. Public Health Service. 1884: Louis Riel returned to Canada on this date, upon the request of the Métis People to resume the struggle for freedom. **1**
1676: One of the largest remaining groups of Narragansetts was destroyed in a spruce swamp in northern Rhode Island. More than 170 Indians were captured and killed, including the old senior woman leader, Quiapen. **2**	1830: The Georgia Omnibus Act became effective denying Indians the right to be a witness, or to be able to sue, if a white man was involved. 1863: Santee chief Little Crow, the leader of the Minnesota Lakota uprising, was killed while picking berries by a white settler for a $25 bounty offered by the State for Sioux scalps. **3**	1827: Constitution for the Cherokee Republic formed at Echota, Georgia. Chief John Ross was elected President and a front was formed against white aggression. 1968: Chief Robert Smallboy, an Ermineskin Cree, and over 100 followers left the Hobbema Reserve in Alberta and entered Kootenay Plains at the edge of the Rocky Mountains to live in the traditional way as a means of purification. **4**	1967: Big Tree (Isaac Johnny John) well known Seneca movie star who posed for the Indian Head nickel, died on the Onondaga Reservation in New York at the age of 92. **5**	1969: Secretary of the Interior Walter Hickel, Governor Ronald Reagan of California and Governor Paul Laxault of Nevada met at Lake Tahoe and agreed to allow engineers to continue draining Pyramid Lake. The Indians who have lived on the lake from the beginning were not consulted. **6**	1969: Passamaquoddy People erected a toll barrier along U.S. 1 in Indian Township, Maine, collecting $1 per car to pass. The money was to be used for essential expenses which the State had failed to appropriate. **7**	1969: Judge Robert C. Belloni -- decision in favor of Indian fishing rights in Washington State. 1970: President Richard Nixon delivered his message to Congress on Indian Affairs, the 25th consecutive president promising help to the Indian people. He promised self-determination, reform of the BIA, Indian community control over education, and increased federal aid. **8**
1970: Jesus Romero, spiritual leader of the Taos Pueblo, gave impressive testimony before Congress concerning the return to his people of the sacred Blue Lake area. **9**	**10**	1877: Battle of the Clearwater. Gen. Howard met Chief Joseph and the Nez Perce for a two day battle on the Clearwater River. The Nez Perce escaped, although losing most of their possessions. 1970: Pit River Indians take over Pacific Gas & Electric Co. Pit Dam No. 6 for 3 hours. **11**	1687: Gov. LaBarre led French troops in an attack upon the Five Nations Iroquois Confederacy. He found all crops destroyed, and caught only a few stragglers. The Senecas fled to join the Cayuga Nation while the French plundered for ten days. 1775: The Continental Congress appointed three commissioners to maintain friendship with the Indians. **12**	1787: The Northwest Territory Ordinance adopted the provisions of the Royal Proclamation of 1763 as the policy of the United States. "The utmost good faith shall always be observed toward the Indians; their land and property shall never be taken from them without their consent and in their property, rights and liberty, they shall never be invaded or disturbed." **13**	1675: The Lipsuck allies of King Philip led by one of their war chiefs, Matoonas, attacked the Massachusetts town of Mendon. 1812: Death of Little Turtle near Fort Wayne, Indiana. A Miami, he was acting on his own saying: "If our people fight one tribe at a time, all will be killed. They can cut off our fingers one by one, but if we join together, we will make a powerful fist." **14**	1682: First Indian deed to William Penn, a leading figure in the Society of Friends, and founder of Pennsylvania. The state today has the lowest number of Indians per capita of the entire U.S. 1970: Alaska Native Claims bill passed the U.S. Senate, granting a once-and-for-all settlement of $1 billion in cash, and 10 million acres in land. **15**
1640: Cornelius van Thienhoven, secretary of New Netherland, departed with a commission and a hundred armed men to the Raritanghe, a "nation of savages" who lived where a little stream runs up about 15 miles behind Staten Island, N.Y., for the purpose of "obtaining satisfaction" from the Indians who had killed some pigs. **16**	1969: Helio Bucker, Brasil's former top official in Indian Affairs, suspended the activities of American Christian missionaries amongst the Indians. He accused them of interfering with Indian customs, but he was also angry at them for reporting government-condoned atrocities against the Indians. **17**	1675: Sunconewhew, brother of King Philip, died while decoying Major Savage's force on the Taunton River so that Philip and a larger force could reach safety in Nipmuck country. **18**	1881: Sitting Bull and his followers surrendered at Fort Buford, Montana, after years of refuge in Canada. He was then held prisoner at Fort Randall for two years. **19**	1776: Chief Dragging Canoe, Cherokee, led 700 men on an attack of Eaton's Station, Tennessee. 1890: Kiowa people were forbidden to perform the Sun Dance on the Washita River. **20**	1814: Black Hawk's warriors trapped a unit of U.S. reinforcements trying to get to Prairie du Chien at the mouth of the Wisconsin River. In the engagement, 34 Americans were killed or wounded, one ship was set fire, and the entire detachment was forced to flee back down the Mississippi River. **21**	1790: Act passed for federal licenses for all trading with India Indians, and punishment for crimes committed in Indian lands. 1971: A group of high school students digging at an Indian village site for a summer's educational experience were disrupted by Minneapolis area Indians who objected to the disturbance of the Indian dead. **22**
23	**24**	1865: Lakota, Cheyenne and Arapaho defeat army units at Upper Platte Bridge. **25**	1688: 1200 Five Nations (Iroquois) men invaded the island of Montreal to revenge French cruelty to the Indians. Landing on the island of LaChine over a thousand French settlers were killed, while the Iroquois lost only three men ... who had gotten drunk and were left behind. **26**	1676: Nipmuck chief, Sagamore John and 180 of his people marched into Boston with their brave war chief, Matoonas and his son securely tied with rope. The colonists bound Matoonas to a tree in Boston Common and let Sagamore John shoot his war chief dead. The Nipmucks are now extinct. **27**	**28**	**29**
1971: Lac Courte Oreilles Chippewas call protest meeting to demand the return of shoreline land around a power company dam taken from the Indians a half-century before. **30**	1779: General Sullivan starts his "scorched earth" invasion of Iroquois country. 1882: Act passed providing abandoned military posts be turned over to the Department of the Interior for use as Indian schools. **31**					

IMPRISONED INDIAN FINDS RELEASE IN PAINTINGS FROM HIS STUDIO/CELL

Thompston, Maine — Richard Tompkins is an American Indian, self-educated, something of a mystic, and according to many people, an extraordinarily talented artist.

He is also a convicted killer, a man who has spent the past five years — as well as three years before that — cooped up in a cell at Maine State Prison here, where he was committed for life in 1967 for manslaughter.

What keeps him alive, he says, is painting. The 14 hours a day that inmates must spend out of every 24 locked up alone he uses to transcend his surroundings. He turns out canvas after canvas ranging from surrealistic conceptions of spirits rising from brick walls to carefully delineated pastoral scenes dominated by a foreground of prison bars.

For a long time, Tomkins, a striking figure at six foot two, with jet black hair and finely chiselled features, painted without recognition. Then in 1970, one of his paintings won first prize in a New Hampshire art show in competition with the work of 800 other artists. It was entered without Tompkins's previous knowledge by a person who had been given the painting. Since then, Tompkin's canvases have drawn favorable comment in two more shows, and his work has become increasingly sought after, mostly by prison staff and their friends.

Capturing the spirit of imprisonment through art has become a daily quest for Tompkins, who does most of his painting within his eight by seven-foot cell. "I try to project the soul of the main body of inmates here who feel the same as I do. There's a lot of soul here, a lot of feeling. That's why I paint: not for myself, but for everybody. That has been my purpose in life. In my paintings, I try to get at the spirit inside the prison, inside everybody. I don't know how to say it, it's a kind of essence, the spirit we all feel. There is the constant torment here, the silence, the monotony. You hear practically the same phrases from everybody, there is nothing new. There is nothing, really, to inspire you but the truth, the ideas that hang off the wall, the sounds . . . they aren't beautiful. I like to paint the facts, the truth that people should see."

Within the 300-inmate prison just off U.S. 1, Tompkins has endeavoured to shape his life around his painting. Prison officials have cooperated to the extent of providing art materials and allowing him to occasionally substitute his own independent art work for prison labor.

Tompkins cell is fitted out something like a studio. Within its confines, Tompkins has neatly arrayed tubes of oil, a pallette, and paintings in various stages of completion. He utilizes a desk and the wall for an easel and in the daytime is able to take advantage of natural lighting from a window that overlooks the prison yard. So that he can paint at night, prison guards have replaced the standard 25-watt cell bulb with a 100 watt light that allows him better color judgement. Usually he paints from lock-up time, in the late afternoon, to curfew, 11 p.m.

At other times during the day, when cells are unlocked, and there is no required work, Tompkins takes his oils and canvas to larger rooms where he is able to step back and gain a perspective that is impossible to achieve within his cell. He avails himself of every painting opportunity.

For Tompkins, life began 31 years ago in anonymity. He never knew his real parents, although foster parents with whom he grew up in the Pittsfield area said he was an Indian. His features leave little reason to doubt that contention and, with a mixture of shame and pride, Tompkins has accepted his Indian heritage and never inquired of his real parents. To this day he doesn't care to explore his family history.

"It's unknown, and I'd rather have it stay that way, because that's how it is with me. Today if I want to I can be an Apache, and tomorrow I can be a Cherokee."

Typical of foster children throughout Maine, Tompkins lived with a succession of families. In Pittsfield schools he was the only Indian child.

"I always knew I was an outsider. I was called 'Indian' and lost of names. . . I was lost when I was a child. I just knew I was not in accord with the rest of the people. And when they called me names, I would attack — you had to protect yourself — but after an argument, I always felt bad because it really wasn't in me to hurt people."

Prejudice, or at least sentiments Tompkins interpreted as prejudice, seemed to fly from all quarters, even from those claiming to be friends.

"I've never been to a house where some relation didn't claim he was part Indian. Any family I'd walk into would have a great grandfather from some tribe or another. You know damn well it isn't so. I don't know if it's guilt that makes them say these things. I don't know what it is . . ."

Success in recent years, coupled with awareness of his own artistic development, has given Tompkins something of a new grasp on life.

He is defining the prison experience, trying, as he says, "to project the soul of the main body of inmates here." And he is looking to the future. "I am going to get out. I am going to have a second chance. Right now the factor is waiting. Two more years. Then I can start painting my own ideas, arranging my way outside and picking my scenes from nature."

(Thanks to Lloyd Ferriss of the Kennebec Journal for this article and photograph which appeared in the Maine Sunday Telegram.)

Tucson, Arizona — A former employee of the Southwest Indian Youth Center here has sparked an investigation by the Federal Bureau of Investigation (FBI) into allegations of abusive treatment of delinquent Indian youths here. Among the allegations is confinement of youths in abandoned meat lockers for disciplinary purposes.

The *Tucson Citizen* says that David Giles, director of the center, admitted to reporters that youths were placed in the lockers, which he said were about nine feet square. However, he said the use of the lockers was discontinued in July, 1971, and that such youths are now taken to the Pima County Jail. Giles said the lockers were not used for more than two days on each occasion.

The former employee, Donald L. Cruser, however, says that the lockers were used in one case for seven days. Cruser says the center's programs are generally beneficial, and that he was only critical of certain areas of administration.

Cruser said there were different types of isolation cells or "lockups" used at the center. One was a 16 x 30 foot building with concrete floors and cinder concrete walls, a water cooler, and a mattress with blankets. This was the lockup shown to visitors to the center and to inspectors, he says.

When the regular lockups were occupied or the punishment was intended to be especially severe, youths were placed in the abandoned meat lockers, he says, where they were fed only dry cereals and milk until their last days of confinement. Giles disputed this, saying they had dry cereal for just two meals, and had a full meal once each day.

Cruser describes the abandoned meat lockers as being "firetraps", inadequately ventilated, and totally lacking in sanitary facilities. The wooden lockers are in a wooden frame building more than 30 years old and fire extinguishers are not readily available. Shouting could not be heard from nearby buildings, he said.

The only ventilation was two or three holes about an inch in diameter where the cooling pipes were removed and he charged that the lockers were seldom cleaned. The same mattress and same blankets were used by every youth placed in them.

Indian youths from reservations in Arizona and adjoining states from 13 to 20 years of age are referred to the center by the Bureau of Indian Affairs, the tribes themselves, and other state agencies.

(Thanks to John Winters, Tucson Daily Citizen *staff writer, for his April 26 report in that paper.)*

PRISON CULTURE GROUPS IMPORTANT FACTOR IN INDIAN REHABILITATION

Walla Walla, Washington — Many prisons and institutions have a dozen or more Indians in custody. Some of these places allow the native peoples to have a "culture group" to aid in their rehabilitation and to bring some sanity into their lives — and others refuse to allow such a group to exist. One place that has a program that could serve as an example to other institutions is the Washington State Prison here.

The "club" is known as Confederated Indian Tribes. It says its aims are to help Indians make parole and to help them become an asset to their communities and their people when they are released. The club has the support of the warden, who has assigned a member of the prison staff to act as a mediator between the staff and the Indian residents, and an outside sponsor, Phil Lane, provides the link with the outside world.

The CIT is compiling a library of historical and other literature, and has over 200 books that have been donated. Mrs. Larry Peterson of Moses Lake, Washington has been instrumental in building up this collection. An Arts and Crafts Committee buys and sells crafts, and supplies beads and materials. Craftsmen in the area come in as instructors from time to time.

A dance group, Drum and Feather, travels outside the prison to Veterans Hospitals, County Fairs, and schools to entertain and demonstrate Indian dancing. Another committee, called Aids and Grants, raises funds, solicits assistance and materials both for the group and for individuals who have particular needs.

CIT publishes a monthly newsletter, *Four Winds,* while another committee handles Job Placement, writing to employers and co-ordinating with outside placement agencies. There is even a committee for Student Inter-action to get the involvement of students on campuses throughout the area, and an Education Committee also tries to work with colleges to bring in courses and programs that will benefit members of the CIT.

Meetings are held weekly for two-and-a-half hours. Guests, including older men and women from the area, Indian drummers and dancers, men and women speakers come in as outside resources. In fact, enough of these people came in for a big Indian Powwow held inside the Big Yard at the penitentiary.

The club says that the participation of the outside people "is stimulating to each and everyone of us and we are more motivated to improve our lot." It encourages Indian people from across the continent to have their organizations work with prison administrations to see that native inmates are allowed to have a culture group, and to give backing in every way to existing programs.

(Thanks to Dave Vallee, formerly chairman of the Confederated Indian Tribes, for his report in Four Winds *for the information.)*

James BlackHorse, a Sioux member of the Lakota Oyate Ki Indian Culture Club at the Oregon State Penitentiary, puts finishing touches on one of two totem poles handcarved and painted by the club. The group has language classes, teaches dancing and Indian singing. A group of members are out on pass from the institution helping to build a halfway house to aid members with a place to live and employment after their release. The Oregon group is one of a number of Indian culture groups in penal institutions who need the support of outside Indians and organizations for visiting, supplying materials, giving personal assistance, finding employment, raising funds, etc. Check out the nearest jails, reformatories, prisons, state and provincial hospitals, juvenile training schools: do we have brothers and sisters there we have forgotten about? *(Oregon Statesman photo by J. Erickson)*

— Spring at Akwesasne —

Agnes, Mike, and Jake Boots. The family has acres of corn, beans, squash, berries, potatoes, turnips . There are 16 children, four still at home.

Kawisokwas planting potatoes.

Mike Boots, one of the best gardeners here, follows the tractor driven by his children with a "walking plow". His gardens feed his family and he participates with White Roots of Peace in community gardens to fill storehouses for winter emergencies, for elderly people who can no longer plant, for the festivals, and so families can be independent and well-fed without $$$.

As the cycles turn, after the winter cold, life returns to warm the earth, to melt the snows, and the people start to think about planting foods for the next cycle. The fish start to run in the rivers, and the children play happy games outside. These photos were taken this Spring at Akwesasne by Andre Lopez, who is cooperating with White Roots of Peace in a photographic/ essay book on the Iroquois to be published next year. A modest project to train Indian photographers is also involved.

An old barn is torn down — its beams and lumber will be used at the Indian Way School, a Mohawk oriented independent school at Akwesasne.

First, planting was by hand. Then came horses, now tractors. Some farmers still use horses — others, with tractors, are talking about horses once again.

Fishing in the St. Lawrence River supplements both diet and income , particularly in the Spring-time

THE NEW INDIAN RESISTANCE?

(This significant history by Dr. Jack Forbes of D-Q U, an Anishnabeg-Chicano University at Davis, California, is a chapter in his book, Native Americans: A Call For Justice, *to be published in the near future. Permission to reprint should be obtained from Dr. Forbes.)*

The fact of the matter is that the whole tapestry of Indian resistance to colonialism and imperialism has been suppressed, warped, and falsified. The story of Indian resistance, especially after 1890, has been ignored to such an extent that what facts are now available are often more misleading than helpful.

Indian resistance is very much like the famous "Mother Lode" gold vein in central California, running continuously below the surface for many miles, but being exposed only at intervals. In the same manner, Indian resistance has been continuous, without a break, but it is only on certain occasions that the intensity of the resistance or some fortuitous circumstances bring the process to the attention of the fickle white media. At that point, the white writer "discovers" what he terms "an awakening" or "New Indians" or a very surprising "nationalist movement".

It is true, of course, that the forms of Indian resistance have changed over the years, but not as much or as rapidly as one might suspect at first glance.

Take "pan-Indianism" as an example. This supposedly "new" creed goes back, after all, to the creation of the great Iroquois League of Peace in the period before the white invasion. And what better example of pan-Indianism can one find than the great movements of the different Pueblo tribes and their Apache allies in 1680-1698, of Pontiac in the 1760s, and of Tecumseh in the early nineteenth century?

Or take the concerted use of all forms of organizational, informational, and legal activities. The Cherokee Republic in 1827 adopted a written constitution and a form of government more "modern" and effective than that possessed by most tribes today. The Cherokees launched a bi-lingual newspaper, sent delegations to the white centers of power, launched a pro-Indian informational campaign, and supported or started several law suits in the white courts, all before 1838. So what else is new?

Or take the technique of non-violent passive resistance or the technique of semi-violent defensive resistance. Both were utilized by Indians before the 1830s against the Spanish as well as against the Anglo-Europeans. During the 1830s, the Cherokees utilized both techniques to resist the Georgia State Militia and the U.S. Army, with partial success. But active passive resistance (non-cooperation, going to jail for refusal to obey objectionable orders, and so on) has been utilized continuously by Indians, without a break, until our own day.

In South Dakota, Sitting Bull refused to cooperate with the U.S. Indian agents and was finally murdered in 1890. In Arizona, the Hopi People, led by Yukioma, refused to cooperate with the Bureau of Indian Affairs and in 1894, U.S. troops forcibly gathered up Hopi children and punished their parents for resisting enforced white education. After years of struggle, Yukioma and the traditionalists Hopis left Oraibi and formed Hotevilla (1906) as a center of Indianism, but in 1911, the U.S. Army forcibly entered Hotevilla and captured sixty-nine children (who were taken away for many years, not being allowed to return home even for vacations). From 1912 to 1919, and again in 1921, Yukioma was imprisoned for resistance, imprisoned for exercising his freedom of speech, and for refusing to obey the Bureau of Indian Affairs agent's orders.

Guerrilla-type, violent resistance was, of course, "pioneered" by Indians, but it was not limited to the period of the active "Indian wars". On the Round Valley Reservation in California, Indians burned several Bureau of Indian Affairs boarding schools on July 20 and July 23, 1883. In 1911, the Indian girls burned their dormitory down, in 1912, the girls set fire on two occasions to their temporary dormitory, and in 1914, the boys burned down the main school building and tried to destroy the dormitories. So what else is new?

Indian Militancy Pre-dates Black Militancy

One of the most incredible mistakes of recent times is the belief that "Indian militancy" and the current "New Indians" is a result of the example of Black militancy and the Black civil rights struggle.

Virtually every technique utilized by Blacks in this century has been used, often for long periods, by Indians. The NAACP-style approach to legalistic reform via the courts was, of course, preceeded by the campaigns of the Cherokee Republic and by many individual lawsuits started by other Indians. The Marcus Garvey nationalistic Black movement was preceded by many Indian nationalistic movements, including that of Carlos Montezuma (World War I to the early 1920s.) The Nation of Islam religious form of separatism and nationalism was preceded by many Indian non-Christian separatistic religious movements including that of Skaniatariio (Handsome Lake) before 1815. The Montgomery, Alabama, bus boycott of 1955 and the rise of non-violent protest by the Black community was preceded by years of Indian boycotting of objectionable practices. The active confrontation of the "sit-in" movement (commencing in 1960) was immediately preceded by active Indian "stand-ins" and confrontation with the police at the Tuscarora Reservation in New York (1958) and the Six Nations Reserve in Canada (1959). (It is interesting to note that at Tuscarora, Indian women lay down in front of white trucks, several years before any Blacks were performing such active acts of passive resistance.)

The efforts of Black nationalists to establish contacts with the "Third World" were preceded by the trip of Mad Bear Anderson and others to Cuba in July, 1958, and by efforts as early as 1922 to get the League of Nations to intervene in the Canadian oppression of Indian rights.

The only form of Black resistance not preceded by Indian examples is that of urban violence, but even that was partly inspired by the many years of Indian armed resistance before 1915.

Mad Bear

Of course, it is true that the intensification of the Black struggle since 1955, and the great coverage given to it by the white media, has had an impact upon the Indian community. That impact has, however, not led to much, if any, direct imitation, but rather has simply stimulated a greater degree of participation in the kinds of activities already going on in the Indian world prior to 1955.

The Story of Indian Resistance is Unknown

The Indian struggle for freedom and justice has almost always suffered from a "bad press", not only in the sense that it is a press comprised of alien, ignorant, and/or hostile writers, but also in the sense that Indian acts of resistance have seldom attracted much attention since 1890. The Black community (along with Chicanos and other non-whites) has also suffered from a prejudiced press, but at least the large numbers of Black people have worried the white population enough to guarantee some sort of news coverage.

From Wounded Knee to Alcatraz is a long time — seventy-nine years — during which the contemporary Indian scene has largely been neglected by both popular and scholarly writers. During these years, a vast number of Indian newspapers, newsletters, mimeographed items, journals, and pamphlets have been issued by Indians only to be unseen or ignored by white eyes. The overwhelming majority of major white university libraries have not even bothered to collect Indian produced material, so that today it is difficult to reconstruct the modern period of resistance and development.

Indian publishing since the 1880s has had to compete with much better financed white organizations issuing Indian affairs "news", such as the Bureau of Indian Affairs, the Indian Rights Association, the Association on American Indian Affairs, the American Friends Service Committee, and many church groups. These organizations and the periodicals related to them, have seldom served as a vehicle for the transmission of Indian viewpoints, but have instead set up a competing white perspective. Thus the non-Indian desiring contact with real Indian news has had to first struggle through a curtain of white-oriented writing, and many readers never made it through.

Stages of Resistance

Native American resistance to conquest and colonialism can be divided into several phases, although these phases overlap chronologically because of the different dates at which the various native peoples were militarily defeated or entered into a colonial stage.

The first period is that of full-scale armed resistance, a stage which largely ceased on the Atlantic Seaboard soon after the establishment of the United States but endured in the Far West until as late as 1915 (in the area of southeastern Utah).

The second period is one of passive resistance carried out by traditional tribal organizations and leaders in a well-organized manner.

Between the 1860s and the 1890s, depending on the area, the United States government began to attempt to directly take over the internal affairs of the various tribes. Each reservation became a colony, under the complete control of white agents and missionaries. When this occurred, the old tribal organization was officially destroyed, "progressive" (pro-white, Christian) factions were used to keep the "traditionalists" (nationalist, traditional religionist) in check, and the old leaders either died or were isolated and imprisoned.

During the early phase of intensive colonialism, many Indian tribes were totally dependent upon rations issued by the agents, while all were dependent upon the agent for land allotments and many other crucial matters. Resistance, therefore, had to assume an outwardly passive form involving primarily non-cooperation, or "underground" resistance. Nonetheless, there was the resistance of Sitting Bull and Yukioma, and a pan-Indian conference was held in Oklahoma in 1887 to oppose the Dawes Act.

During the most coercive period, from the 1880s through the early 1900s, the light never went out. The "progressives" cooperated with the Bureau of Indian Affairs, served in the puppet police force, acted as tribal judges, but every tribe had at least a few and often a majority who attempted to thwart the Bureau of Indian Affairs at every possible turn. Many went to jail or were economically punished, but the resistance continued on.

Beginning in the 1870s, a few western Indians began to do what the Cherokees had done earlier, that is, they began to reach white public opinion. Sarah Winnemucca began lecturing and writing on behalf of her Northern Paiute people (publishing *Life Among the Piute* in 1883) and she was soon joined by others, such as Standing Bear of the Poncas who lectured in Boston in 1879. Listening to Standing Bear was Helen Hunt Jackson, a wealthy New England author who decided to devote the rest of her life to helping Indians. Jackson's *Century of Dishonor* (1881) and *Ramona* (1884) helped to focus eastern white attention on Indian problems, especially when Sarah Winnemucca made several tours on the eastern speaking circuit.

During the 1880s, a whole host of white organizations were founded, including the Indian Rights Association, the National Indian Association, the Lake Mohonk Conference, and many local associations. All of these white groups were "integrationist" and anti-tribal; that is, they wanted to destroy the Indian people, but "save" the individual (as a white). Many were simply interested in Christianizing Native Americans, but others were sincerely (albeit naively) interested in "cleaning up" the worst abuses in the Bureau of Indian Affairs.

Somewhat different was the National Indian Defense Association, founded by Dr. T.A. Bland at the inspiration of the Oglala leader, Red Cloud. This group was opposed to rapid acculturation and sympathized with traditional Indian values.

Charles Eastman
The Society of American Indians

A new period began to develop around World War I as Indians began to form their own intertribal organizations and increasingly sought to resist the continuing theft of Indian lands. On April 3-4, 1911, a group of "representative" "educated" Indians (Dr. Charles A. Eastman, Dr. Carlos Montezuma, Thomas L. Sloan, Charles E. Dagenett, Laura M. Cornelius, and Henry Standing Bear), encouraged by white friends, met at Ohio University to make plans for a national Indian organization. They adopted the temporary name of the

(continued on next page)

American Indian Association, made plans for a "National Indian Conference", and sent out 4,000 invitations to Indians, inviting every tribe to send its own delegate. The group expected that every "progressive" Indian would become a member of the new movement.

The national meeting was held at Ohio State University on October 12-17, 1911, with forty-four Indian members and a number of white associate members in attendance. A variety of papers and speeches were presented and the name "Society of American Indians" was adopted. The founders of this group were all acculturated and Christianized and most looked to Colonel Richard Henry Pratt, the founder of Carlisle, as their "hero". They initiated publication of an extremely literate and well-edited quarterly journal (resembling a white scholarly journal in make-up and edited by Arthur C. Parker, a Seneca scholar) and held a series of annual meetings in carefully selected cities located away from "Indian country".

The SAI leadership, which included Indians who worked for the Bureau of Indian Affairs, as well as some who were Christian ministers and members of Congress, sought to convince white America that an Indian could be just as "civilized" (i.e., Europeanized) as any white man. They also sought to rid the Bureau of Indian Affairs of abuses, and improve the quality of Indian education, but they were advocates of detribalization and individualization as well.

Carlos Montezuma and Wassaja

Shortly after the SAI was founded, one of its original members, Dr. Carlos Montezuma (a Yavapai raised as a white and practicing medicine in Chicago) broke away to found his own publication, *Wassaja*. This periodical may well be regarded as the first militant Indian journal of this century. Montezuma desired the abolition of the Bureau of Indian Affairs on the spot, with no talk and no delay. Later (1918) he returned to Arizona and became more of a nationalist, fighting not only for the destruction of the BIA, but also for the preservation of traditional native identity and values. Until the early 1920s, Montezuma bombarded the Bureau with criticism and helped organize the Pimas and others to resist government programs. His anger, and his message, were very close to those of more prominent Indian movements, and Carlos Montezuma deserves to be widely honored as a major figure in Indian resistance.

Regional Organizations Step Up Resistance

Throughout the nation, the pace of resistance was quickening with the formation of new groups (such as the Society of Northern California Indians, the Mission Indian Federation, the revived Chickahominy Tribe, the reinvigorated Six Nations Council, and so on.) At the same time, other traditional Indians were continuing their passive resistance, their non-cooperation, and were going to jail.

Carlos Montezuma

Some tribes, such as the Seneca Nation (Allegany Reservation) attempted to utilize the courts as a vehicle for halting white exploitation. In 1911, the Seneca attempted to hire an attorney to press the collection of back rent due them from white residents of Salamanca, N.Y., a town which "just grew up" on reservation land, but the federal government declined to appropriate funds for such a purpose. In 1915, the Seneca National Council adopted a resolution cancelling the defaulted leases, but no white agency would take any action. Nonetheless, this effort helped the Seneca to win the battle in the 1940s.

During the 1920s, Native American resistance became more marked (and more public) especially on the part of traditional Indians. In part, this was because the U.S. and Canadian governments both began to step up the pace of forced acculturation and land robbery. Areas as far apart as New Mexico, British Columbia, and Ontario illustrate this process.

The Canadian government desiring to detribalize its Indians, decided in the early 1920s to place Mounties on the Six Nations reserve, and to abolish the traditional government, replacing it with "elected" chiefs. The Iroquois responded by appealing to both Winston Churchill (in London) and the League of Nations in Geneva, with the delegate travelling on a Cayuga passport throughout Europe. The government went ahead and in 1924 set up its own puppet council, but the Iroquois people largely continued to recognize only the traditional leaders.

In 1925, Clinton Rickard of the Tuscaroras helped to organize the Indian Defense League (designed to provide legal aid for Indian defendents as well as fight for native rights.) The IDL won a battle over the question of whether North American Indians had to have passports to cross the Canadian - U.S. boundary, and IDL leaders continued to fight on other fronts as well.

In British Columbia, the native peoples were forced to resist aggression on the part of the Canadian white government. As a result they organized the "Allied Tribes" and waged a largely unified battle until 1927. The Indians lost the first round of their struggle, but by 1930, a new organization, the Native Brotherhood of British Columbia, had been created to continue the struggle.

In New Mexico, a comparable series of events took place as the corrupt administration of U.S. Interior Secretary Albert Fall commenced a campaign to allow white squatters to gain title to Pueblo Indian lands, to suppress Pueblo religious ceremonies, and to steal part of the Mescalero Apache reservation.

In November, 1922, Pueblo delegates assembled at Santo Domingo to organize the All-Pueblo Council and to initiate a struggle for survival which extended on to about 1930. Delegations were sent out to speak to white organizations, and in 1924, Santiago Naranjo, Pablo Abeita, Antonio Romero, Sotero Ortiz, Martin Vigil, J.M. Baca, and Albert Martinez, journeyed to Washington, D.C., to present the Indian side of the story.

The efforts of the All-Pueblo Council, with their white supporters, coupled with the efforts of other tribal and inter-tribal groups, led to the partial reformation of the Indian Bureau in the 1928-1935 period. New white groups, such as the National Association on Indian Affairs and the American Indian Defense Association (both formed in 1924) largely arose because of the Pueblo struggle.

In the meantime, Native Americans were also reviving, strengthening and spreading Indian religious movements in this period. The Native American Church resisted legal persecution and increased its membership, while the Iroquois "longhouse" spread, for the first time, to previously "Christianized" reservations such as St. Regis (Akwesasne) and Caughnawaga (in spite of government opposition at St. Regis, and outright persecution at Caughnawaga.)

The Decline of the "Educated Indian"

During the 1920s and 1930s, the Society of American Indians declined in importance for reasons that are not readily obvious. In these years, white "friends" appear to have dominated the scene, especially at the level of national organizing and fund-raising. What happened to the "educated" Indians who appeared so promising and so vigorous in 1911-1916? How did it come about that the National Association on Indian Affairs and the American Indian Defense Association (merged together in 1937 as the American Association on Indian Affairs, Inc.) assumed such complete control over the "field" of "Indian Affairs" that in 1941 the AAIA was able to hold an "Institute on the Future of the American Indian" in New York City which was virtually all-white?

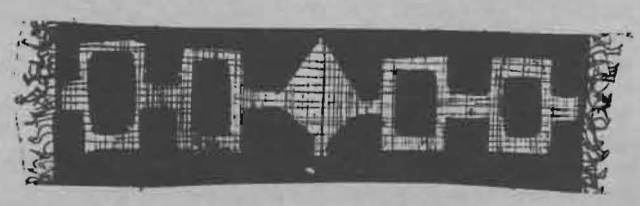
It is interesting, and disappointing, to contrast the records of the conferences sponsored by the Society of American Indians from 1911 through 1916 with that of the AAIA in 1941. The SAI conferences were all dominated by Indians (no matter how white-oriented they may have been.) Their speeches and papers were of excellent quality and substance. The 1941 New York conference, on the other hand, was white-controlled and featured "scientists and Indian service officials" giving papers (which were published by Oliver LaFarge under the title, *The Changing Indian.* Eight Tewa dancers were brought east from Tesuque to provide "color" but few, if any, other Indians participated.

What happened? How had a white "intelligentsia" composed of "applied" anthropologists and Indian Bureau officials taken the place of the Indian "intelligentsia" of the World War I era? Had the "educated" Indians all disappeared? Isn't this the reverse process of what normally would have been expected? Shouldn't Indians have gradually replaced whites rather than whites replacing Indians?

The Period of the "Indian New Deal"

In any event, no matter how we explain the apparent decline of the "educated" Indian elite, Indian resistance did not cease during this period. Native Americans tended to focus their energies on local problems, as in California where they fought to create Indian public schools (or to get admission to white schools) in order to be liberated from BIA education (or to get any schooling at all).

Indians were also preoccupied with adjusting to the Indian Reorganization Act of 1934, and to the establishment of new tribal governments based on that act. In some communities, the new IRA governments became popular agencies, honestly reflecting tribal views. Elsewhere (as at Hopi) the IRA was accepted by minority "progressive" factions and was used by them as a weapon against the traditionalist majority. Resistance, therefore, in some places came to mean resistance to new, foreign constitutions virtually imposed by BIA reformers.



The period of the "Indian New Deal" is complex (1935 - early 1940s) because many Indians accepted the reforms (which, after all, did seek to enable tribes to assume at least the form of self-government). But more conservative Indian groups (such as the Hopi and Navajo) viewed the programs of the "enlightened" reformers as simply a new form of imperialism and resisted accordingly. Resistance to the "New Deal" was also complicated by government-imposed stock reducation programs which were little understood by many Indians.

New pan-Indian groups, such as the National Council of American Indians, the American Indian Association, and the American Indian Federation, appeared on the scene but none of them were able to gain widespread support. More effective were local organizations and movements, such as the All-Pueblo Council, the Sioux "treaty Council" the Six Nations Council, and regional conferences held in Nevada, Montana, and the Pacific Northwest.

The Pace of Resistance Quickens

In 1937, a group of young Navajos organized the Navajo Eastern Boundary Association (led by Howard Gorman). Its purpose was to obtain land for the 9,000 Navajos residing on the so-called public domain to the east of the reservation. In 1939, the Pyramid Lake Paiute Tribe launched new legal efforts to oust white squatters, securing widespread Indian support. On May 7, 1939, the Tonawanda Seneca Council gave voice to nationalist sentiments by notifying Governor Lehman that state laws would no longer be recognized by the Seneca Nation at Tonawanda. This "Declaration of Independence" was accompanied by many suits to recover lost land and by the Allegany Seneca's move to collect rents owed them by whites squatting at Salamanca. The Senecas, led by Wilfred Crouse, Cornelius Seneca, and Roy Jimerson, won part of their battle when a court ruled state law did not apply to New York reservations. They also were able to collect some rents, but many issues remained unsettled all during the 1940s.

The Iroquois resurgence of the 1939 period was opposed in many ways by LaFarge's organization, which favored state jurisdiction over the New York reservations, an indication that the white "friends" of the traditionalists were "friends" only so long as the Indian people were quiet and willing to accept non-Indian leadership.

In 1940-41, many traditional Indians resisted the application of Selective Service laws to Indians. A number of Papagos, Utes, Seminoles, Hopis, and Iroquois refused to register, some for religious reasons and others because of nationalist arguments. The Seminoles objected to the draft because of still being technically at war with the U.S. while the Iroquois objected to the mandatory character of the draft law which seemed to violate Six Nations autonomy. The Six Nations independently declared war on the Axis powers on July 18, 1942.

Paul Siwangyawina of the Eagle Clan and five other Hopis from Hotevilla refused to register for the draft in 1941. They were arrested by the county sheriff at the request of the BIA and spent three years in prison. (Shortly after returning home, Siwangyawina was arrested by the BIA for refusing to kill half of his sheep. In 1964, he was still resisting imperialism by keeping his children out of white schools.)

In February, 1944, the Indian Confederation of America held a "pow-wow" in New York City where Indians and non-Indians gathered to observe the dancers of fifteen tribes and learn about Indian traditions. Quite different, however, was a New York City "Conference on Post-War Planning for Indians" (April 20-22, 1944) sponsored by the American Association on Indian Affairs, the Indian Rights Association, and the Indian Committee of the Home Missions Council. These three white organizations allowed two Indians, Rev. Robert Chaat (President of the National Fellowship of Indian Workers) and Rev. W. David Owl (of Cattaraugus Reservation) and eight whites to speak about planning for Indians.

The National Congress of American Indians

Of far greater importance was a conference held in Denver, Colorado, in November, 1944. Representatives from more than fifty tribes gathered there to organize the National Congress of American Indians "to enlighten the public, preserve Indian cultural values, seek an equitable adjustment of tribal affairs, and secure and preserve their rights under treaties." Oklahoma Judge N.B. Johnson, a Cherokee, became the NCAI's first president.

For the first time, the many new tribal government's across the U.S. possessed an organization of their own. However, the important Navajo Tribe failed to join, along with many small tribes who could not afford to send delegates or pay dues. [Neither did the Iroquois Confederacy.]

(Continued on next page)

It is probably true that from the very beginning, the NCAI represented primarily the tribal "establishment" (Indian politicians, BIA employees, and the children, now grown up, of the "progressives" of earlier years) but even so such an intertribal voice had a valuable role to play.

Traditional Indian viewpoints were not represented fully in NCAI, however. During 1945, while NCAI leaders were lobbying for justice within the rules of the "system", the Iroquois were sending a delegation to the United Nations in San Francisco seeking a seat for the Six Nations as an independent body.

Progressive-Traditionalist Struggle Transformed

The old struggle between "progressives" and traditionalists had, by the 1940s, taken a new form. The "progressives" were no longer integrationists (by and large) but had become "tribal pragmatists," seeking tribal power and greater autonomy but at the same time accepting much of white culture and choosing to, above all, accept the over-all political system. The traditionalists remained much as before except that political nationalism was being given more public expression.

In March, 1949, twenty-six Hopis addressed a letter to President Truman on behalf of the "Hopi Indian Empire". In their letter they asserted (1) they refused to file a land claim before the Indian Claims Commission because "they had already claimed the whole Western Hemisphere long before Columbus' great-great-grandmother was born. We will not ask a white man, who came to us recently, for a piece of land that is already ours." (2) They refused to lease land for oil exploration! "This land is not for leasing or for sale. This is our sacred soil." (3) They refused to accept money for "rehabilitation" by the BIA. (4) They rejected the Hoover Commission proposal for termination and (5) they refused to be bound by the North Atlantic Treaty: "We want to come to our own destiny in our own way . . . Our tradition and religious training forbid us to harm, kill and molest anyone. We therefore object to our boys being forced to be trained for war to become murderers and destroyers."

Traditionalist-Nationalist Resurgence

The years from 1948 through 1950 were quite significant not only because Hopi traditionalists were speaking out, but also because an effort to transfer civil and criminal cases on reservations to New York State led the Iroquois to launch a much better organized resistance than in the past. Philip Cook, Ray Fadden, and Mad Bear drew up leaflets and otherwise helped to mobilize opposition. Congress approved of state jurisdiction although that may still be overturned if the case ever gets into the U.S. Supreme Court. The Iroquois, young and old, worked together and laid the groundwork for the even more significant activities of the 1957-1959 period.

During this same general period, the Indian Defense League (with members as far to the west as Tom Peesaw of the Utes) helped to mobilize traditionalist resistance and the League of North American Indians (LONAI) became active. During the late 1950s, LONAI and its allies were to play a major role in the "Indian revolt". Ray Fadden of the Mohawks and William Rickard of the Tuscaroras were two of the leaders of LONAI.

Aggression Against Indians Brings Response

During the 1950s the Federal Government of the U.S. and several of the states launched an attack upon Indian people, an attack designed to destroy the tribes, and in effect, complete the dirty work of the Dawes Act of 1887. This attack took many forms, ranging from Senator Pat McCarran's efforts to divide up the Pyramid Lake Paiute's land and water among white squatters, to the seizure of St. Regis Mohawk land by the New York Power Project and St. Lawrence Seaway, to the denial of Alaskan village land rights, to the development of plans for the Kinzua dam (flooding the Seneca) to the flooding of the Fort Berthold Reservation, to the "termination" of the entire reservation-tribal system. The attack was so all-inclusive and so complex that the NCAI and other national organizations had difficulty in meeting each blow as it came. Virtually every tribe in the U.S. (and Canada also where similar activities were underway) had to respond to a specific attack upon its own interests in addition to the general threat at the national level.

Indian resistance and the elections of 1960 helped to blunt the force of the national threat to native existence but whites were often victorious in specific battles. Nonetheless, two things are remarkable: first that the attack was stopped at all, and secondly, that the Iroquois gave birth to the "Indian militance" of the modern era.

The Modern Militant Pan-Indian Movement

It may be that the Iroquois were just a little more threatened than other Indian groups, or perhaps it was because of the fact that the Six Nations had long been a center of Indian nationalism, but for whatever reason 1957-58 gave birth to a revival of the kind of all-out, stubborn resistance typified in earlier years by the intransigence of Yukioma of the Hopis.

In March, 1957, engineers of the New York Power Authority came to the house of Chief Clinton Rickard of the Tuscarora Reservation. The engineers wanted permission to undertake soil tests in preparation for the expropriation of 1,383 acres of the reserve. Chief Rickard and the Tuscarora Council refused to allow the tests, thus initiating the new period of active resistance. Also in 1957, the Seneca of Allegany Reservation began a series of efforts to halt Kinzua Dam, while Standing Arrow of the Mohawks led a group of Indians on to lands claimed by non-Indians on Shoharie Creek in the Mohawk Valley. The Mohawks claimed the land under the Treaty of 1784 and denied the validity of later acquisition by the State of New York. In any case, the Iroquois established a village and dared white authorities to try to throw them out.

Thus in 1957, we can describe an event very similar to the Alcatraz occupation of 1969, although the Schoharie affair failed to receive as much national publicity or pan-Indian support.

During 1958, Iroquois resistance greatly intensified. On April 16, one hundred state troopers, sheriffs, and police invaded the Tuscarora Reservation, seeking to forcibly enable the surveyors to map out the Tuscarora lands to be stolen. But the Iroquois were ready, with signs and plans for non-violent resistance. Led by Mad Bear, William Rickard and others, the Tuscarora used a non-violent "stand-in" technique. Women also lay down in front of trucks and as the troopers became rough, the women and children responded with scratching, kicking, etc. (Some government equipment was also damaged.) Mad Bear and two others were arrested although charges were later dropped.

The all-out resistance of the Tuscarora was ultimately successful and the New York Power Authority failed to get any Tuscarora land. (It should be noted that the tribe turned down a $3 million offer, illustrating the difference between Indian and white values: the land was not to be sold at any price.)

In the meantime, the Miccosukee Nation of Florida, which had never made peace with the United States, was being threatened by the so-called Everglades Reclamation Project. When the Miccosukees learned of the Tuscarora resistence movement, they invited Mad Bear to meet with them. Mad Bear travelled to Florida and a conference of southern traditional Indians was held. There it was decided to try to unite all of the Indians of North, Central, and South American and to attempt to secure overseas support and alliances. A buckskin was sent to Fidel Castro, giving official Indian recognition of his new revolutionary government in Cuba.

Castro responded by inviting the Six Nations and Miccosukees to send a delegation to Cuba, which they did in July, 1958. The Cubans provided a major reception for the Native Americans and the desires of the latter received international publicity.

Meanwhile, in the far western states of California, Nevada, and Utah, traditionalist Indians were fighting to preserve their hunting and fishing rights, and against the Indian Claims Commission. In 1958, Chief Ray Johnson of the Pit River Nation symbolized this resistance by drawing up an "Indian Claim" to all of the non-ceded lands of the Pit River people. Chief Johnson, a key figure in LONAI for many years, earlier had refused to accept claims case money and also turned down a payment from the Social Security Administration. Along with most traditional Indians, Chief Johnson refused to accept money for his Mother Earth and feared that any acceptance of funds would compromise the Indian people's land claims and sovereignty.

The awakening of 1958 continued on with greater furor into 1959. On March 4, the traditional chiefs of the Six Nations dispatched runners to warn the Canadian government that the Iroquois would no longer rely on persuasion and the white courts to bring an end to white control of the Six Nations Reservation. On March 5, some 700 to 1300 Iroquois supporters of the traditional Six Nations government marched on the Council House on the Six Nations Reserve in Ontario. In the House were the so-called elective "chiefs" meeting behind locked doors. The Iroquois patriots unhinged the doors, ousted the puppet council, and restored the traditional government to power. Some 5,000 persons then attended a mass meeting addressed by Mad Bear. Subsequently, an Iroquois police force was established, several persons were arrested for traffic violations, and a schoolteacher was tried for treason (false criticism of the traditional chiefs in a time of crisis.) The teacher was given the option of exile or supporting the new government and he chose the latter.

On March 12, sixty or more "Mounties" attacked the Council House, where about 120 to 130 Indians and reporters had gathered under young chief Irvin Logan and Emily General (who had resigned her teaching position in 1947 rather than swear allegience to the Queen). The men "stood" in the way of the Mounties while the women tried to push the latter out. The Mounties responded to these non-violent tactics by dragging and clubbing people. A cameraman had his camera broken by the Mounties as he tried to film the clubbings. Thirty-three Indians were arrested, but the charges were later dropped. The puppet chiefs were partially restored to office, but the real power was now in the hands of the traditionalists.

On March 19, Mad Bear, one hundred other Indians from as far as Nevada, and retired General Herbert Holdridge journeyed to Washington, D.C., to present a petition to the President demanding justice, a recognition of Iroquois independence, and the removal of BIA commissioner Glenn L. Emmons. An effort was made to get some law official to arrest Emmons, but when that failed, the delegation went to the headquarters of the BIA (March 20) and attempted to carry out a citizen's arrest of the Commissioner. Emmons, however, remained in hiding. On March 29, Six Nations delegates and others (including Chief Julius Twohy and Etta McCurdy from Utah) met with the Miccosukee Nation in the Everglades. It was agreed there to circulate three buckskins which would later be brought back together again after having been witnessed by Indians across the nation. When that occurred, a "United Indian Nations" would be organized.

In May, a delegation of Hopis (including Dan Katchongva of Hotevilla and Thomas Banyacya) came from Arizona to the United Nations in New York to inform UN officials of Hopi prophecy and rights. After that they visited with Mad Bear and other Iroquois at a council meeting at Onondaga. Thus direct communication between the Hopi and the Six Nations, the two centers of Indian resistance, was established. During this period also a new publication, *Indian Views,* was issued to support the traditionalist-nationalist movement and its organization, the League of Nations of Pan-American Indians.

Traditionalist organizing was now spreading all over the country as witness the activities of the League council at McDermitt, Nevada, and the formation of a Dineh Rights Association at Mexican Hat on August 8. On June 25, Chief Ray Johnson of the Pit River Nation died while picketing in Washington, D.C. (seeking recognition of his people's land rights). The BIA offered to pay for the sending of his body back to California, but this callous act was rejected by Mrs. Johnson. She and Mad Bear and others took Chief Johnson's body home without help from the government — in a rented trailer, driving across the continent.

The Nature of the "Indian Revolt"

By 1958-59, therefore, virtually all of the elements of the "modern" Indian awakening were in motion across the U.S. and Canada. As can be clearly seen, these "new" Indians were actually not "new" at all. In age, they ranged from old chiefs in their eighties (who had been resisting all of their lives) to young children barely able to tackle a trooper by his legs. They included college graduates and students as well as people with no formal white-style education. In short, the movement was a movement of whole Indian peoples with no generation gap as such (at least among the Iroquois, Hopis, Miccosukee, and many others.)

It is worth emphasizing that the Indian people who were willing to go beyond lobbying, beyond court-suits, beyond "appeals to white friends" and beyond the rules of the colonial system were not the better-educated and more acculturated (generally) nor were they members of "official" tribal councils, nor were they Indian college students (except in individual cases). They were basically people drawn from the most "stubborn" tribes and people with a deep sense of Indian nationalism. Another way to state it is that few of the leaders and actors in the 1957-1959 awakening would ever have been invited to any of the "prestigious" conferences on Indian affairs sponsored by the BIA or the white "Indian affairs" organizations.

The 1960s: Increasing Momentum for the Movement

During the 1960s, the movement spread rapidly to new areas and came to involve new groups of Indians, such as the growing numbers of Native American college students. New organizations, such as the National Indian Youth Council, Survival of American Indians, Inc., United Native Americans, the Native Alliance for Red Power, the Native American Student Union, and many others have come into existence.

Most important of all, the traditionalist-nationalist viewpoint is serving as a basis for the building of a revived conception of Indianness among many persons who, in earlier years, would have been white-brainwashed "progressives". It is clear that Native American resistance to colonialism and oppression is becoming more intense with each month that passes. But it is equally clear that there are no "new Indians" as such , and that the "Indian revolt" was not born in the 1960s. More people of Native American background have come to identify with the resistance movement, that it true, but its roots go back deep into the past.

For most Indian communities, there has been no break. Those Native Americans who fought against the Spaniards at Hawikuh in 1539 or in Florida in 1513 represent the birth of the Native American resistance movement, and those Indians who rebelled against Spanish oppression at Acoma in 1599 and in Virginia in 1570 initiated the "Indian revolt".

INDIAN AFFAIRS: FROM THE ARCHIVES

REPORT OF THE COMMISSIONER
appointed by the Governor
on the CLAIM of the IROQUOIS INDIANS
made to the Legislature
of the State of Vermont,
November 3, 1855

On the 22nd day of January last, I was appointed by his Excellency, Governor Royce, a commissioner, to discharge the duties indicated by a resolution adopted at the last Legislature of Vermont: that the Governor be directed to appoint a Commissioner to ascertain the amount and extent of the claim of the Iroquois Indians upon this state for compensation for land formerly owned by them in this State, and that said Commissioner be fully empowered to negotiate said claim, and ascertain what sum, to be paid by this State, will satisfy the same, and report the result of their investigations and negotiations to the next General Assembly of this State. And I now submit to the Legislature the result of my investigations and negotiations with said Iroquois Indians, together with such facts as I have been able to gather, from the early history of this people.

In the year 1609, a Frenchman by the name of Champlain, in company with several other Frnchmen, and about one hundred of the Canadian Indians, started from Quebec upon an expedition against their enemies, the Iroquois Indians.

Champlain's object was to explore the country, and to assist the Canada Indians in their wars against the Iroquois Indians.

After leaving the River St. Lawrence they struck another river, which the Indians called Iroquois, and soon reached a lake by the same name, to which Champlain gave his own name. As they proceeded up the lake, they soon came in sight of the Green Mountains, upon the East side of the lake, and upon inquiry of the Indians, Champlain was told that this was the country of the Iroquois, but that their enemies lived still farther to the south, upon the west side of the Lake, where the country was thickly settled with the Iroquois.

It was subsequently ascertained that the Iroquois were a very powerful confederacy, consisting of the Mohawks, Onondagas, Oneidas, Cayugas, and Senecas; each having their own territory, but had united together for the common defense of their own country, and also for prosecuting their wars against their enemies, and extending their own dominions. The Mohawks resided in the valley of the Mohawk River, and it was subsequently admitted by the people of New York and by historians that their territory did extend into the present limits of Vermont, and that they had some few settlements in the Valleys of Vermont at a very early day.

Immediately after the settlement of the Province of Lower Canada was commenced by the French, their Jesuit Missionaries went in every direction, among the natives of the forest, with a two-fold purpose. One was to bring them over to the interests of the French, and the other to induce them to embrace the Roman Catholic faith.

In this project they were very successful and as early as 1670 to 1676, they induced a large portion of the Mohawk Nation or tribe to emigrate to the province of Lower Canada near Montreal, where they built a church and soon after swore allegiance to the French Government.

The other portion of the Mohawks remained upon their own territory, and were the firm friends of the English during the French and English War, and so continued until the Revolution, when they still adhered to the interests of the English, and emigarated to the province of Lower Canada, commonly known as the Caughnawagas, are the rightful claimants upon Vermont for compensation for their lands.

From the Caughnawagas, there was an emigration in the year 1759 to a place called St. Regis, and in 1780, to a place called the Lake of Two Mountains another portion emigrated, both of which tribes I have allowed to participate in common with the Caughnawagas, in the investigation of this claim.

In relation to the Iroquois having parted with the title to their lands in Vermont, there seems to be but very little evidence upon the subject.

It was claimed by the people of New York at a very early day that the Dutch had purchased this territory, extending to the Connecticut River, of the Indians, and that New York had taken it, by conquest, from the Dutch; and New York, then a British colony, claimed the territory under a grant of Charles Second to the Duke of York.

The British Government also claim that large grants of land were made on both sides of the Lake, at an early day, by the consent of , and agreement with, the Iroquois Indians.

But I can find no written documents to substantiate claims of New York, that the Iroquois, who claim this territory, left it at so early a period, and set up no claim for about a century and a quarter, to their lands, or for compensation.

Since the Iroquois emigrated to the Province of Lower Canada, there seems to be no evidence that they have occupied this territory, more than other tribes of Indians, but upon this point there is but very little history.

The habits and customs of the Indian tribes of the country, at an early day, were such, that the occupation of any territory for the purposes of hunting and fishing, rendered the possession of that territory as really theirs, as though they had cultivated fields, built houses, &c.

Hence, when we look at their former mode and habit of living, their ability to understand legal questions, as practiced by enlightened nations, and the legal bearing of their own actions, they are all to be construed in their favor.

If they have parted with the title to their lands, it has usually been for a mere pittance, or at best, for a very small compensation.

I therefore recommend the claim of this unfortunate people, to the favorable consideration of the Legislature.

By a previous arrangement, I met the agents and deputies of the several Tribes interested in this claim, at the United States Hotel, in the Town of Massena, N.Y., on the 14th day of last June, and the following is the result of our investigations and negotiations.

All of which is respectfully submitted.

JAMES M. HOTCHKISS

THE LANDS CLAIMED: *"We refer you to the report of Mr. Redfield, as well as to our frequent memorials to the General Assembly of Vermont, beginning A.D. 1798. We now ask for pay for all lands lying northerly of a straight line from Ticonderoga to the great falls of Otter Creek (called Sutherland's Falls) from thence to be continued to the top of the Green Mountains, thence along said mountains which divide the water that runs into Connecticut River and the water that flows into Lake Champlain and Mississquoi River, to the latitude of 45°.*

"We are of the opinion that there is east of the New York line, within this tract or territory, much more than two million acres of land, exclusive of the waters of Lake Champlain, and including the islands not ceded to the State of New York by the Treaty of A.D. 1796."

"There seems to reason to doubt, that the Iroquois had possession of these lands and exercised dominion over the same, until dispossed by the encroachments of civilization, and had what has been treated by the United States Government in other cases, title to these lands, and have never parted with that title by any treaty or compact, to which they, as a tribe or nation, have been a party."

Mr. Redfield's report

(A hundred years ago, the State of Vermont had a chance to buy off all Iroquois claims to the land of that state for $89,000. They turned the chance down, saying the Indians were asking too much. Every few years, the Iroquois people have gone to the Legislature at Montpelier to press their claim — each time the state has pushed the matter aside.

(Initially, the claim was pressed by the Seven Nations of Canada, a partly-traditional, partly-Catholic confederacy. After the Seven Nations was deposed by the Canadian Government at the turn of the century, the claim has been pushed by the only other free and independent group, the Mohawk Nation of the Iroquois Confederacy, People of the Longhouse.

(So that the legal basis of the claim can be kept alive, the report of the commissioner of 1855 is reprinted here. Vermont *Freeman,* please copy.)

Everyone at Akwesasne knows the Lost Dolphin Cottage in Hogansburg — it's huge slanted roof sets it apart from the other houses in the village. And there's a sign by the road near the cemetery, erected by the New York State historians, saying that Eleazear Williams is (or was) buried there. But few people know who Elezear Williams was.

At the time of the French Revolution in the 18th century, when French royalty were being hauled off to the guillotine, a sickly young prince was placed in a dungeon. Some claim he died there — others say he was spirited out of the country and was hidden with an Indian family in French North America.

If the royalty had returned to the throne in France, the boy might have become the King. But the revolution was successful, and if a young prince was in North America, that was the best place to be.

Now Eunice Williams was a white girl captured by the French and the Abenakis at Deerfield, Massachusetts. She was placed with the Caughnawaga Mohawks, and although she was later "freed", she declined to return to the white people. She eventually married a Mohawk, Torokes, and they had a daughter Mary. Mary, in turn, married an English physician names Williams, and they had one son, Thomas. Thomas married a Caughnawaga girl, and had eleven children — or was it twelve? For this was the family in which Elezear was raised. Evidence from the mother herself is conflicting, the boy did not know anything of the matter, but much evidence does indicate that Elezear was indeed an adopted child.

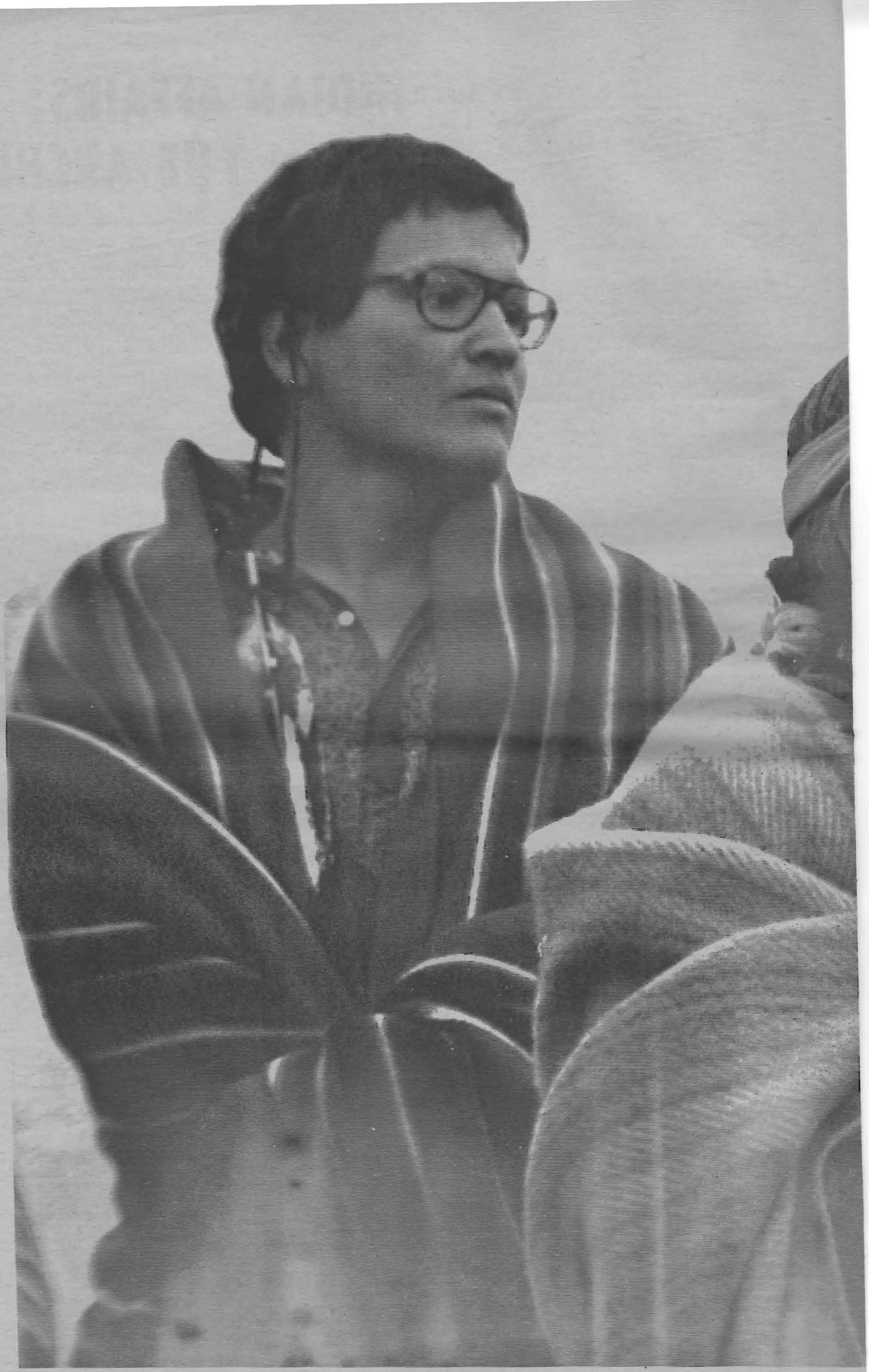
He was a scholarly sort, and was mysteriously sent away to a private school in New England, where he studied to become a minister. Soon after he graduated, however, the War of 1812 began, and Williams was recruited by the American General Dearborn " to prevent the Indians from taking tha hatchet against the Americans."

He was appointed Superintendent-General of the Northern Indian Department, with most ample powers. He had under his command the whole secret corps of rangers and scouts of the army, mostly Akwesasne Indians, who spread themselves everywhere and freely entered in and out of the enemy camp. His family moved up the river from Caughnawaga to St. Regis Village.

After a distinguished war career, Williams returned to his religious life. He undertook the revision of former translations of the Protestant Episcopal Church Prayer Book into Iroquois, and took time to establish a school for the children at St. Regis. In this project he was disappointed, for many persons opposed him because of the part he had taken in the War, and the Catholic Church obtained the backing of the British Government in injuring the cause of the Protestant School.

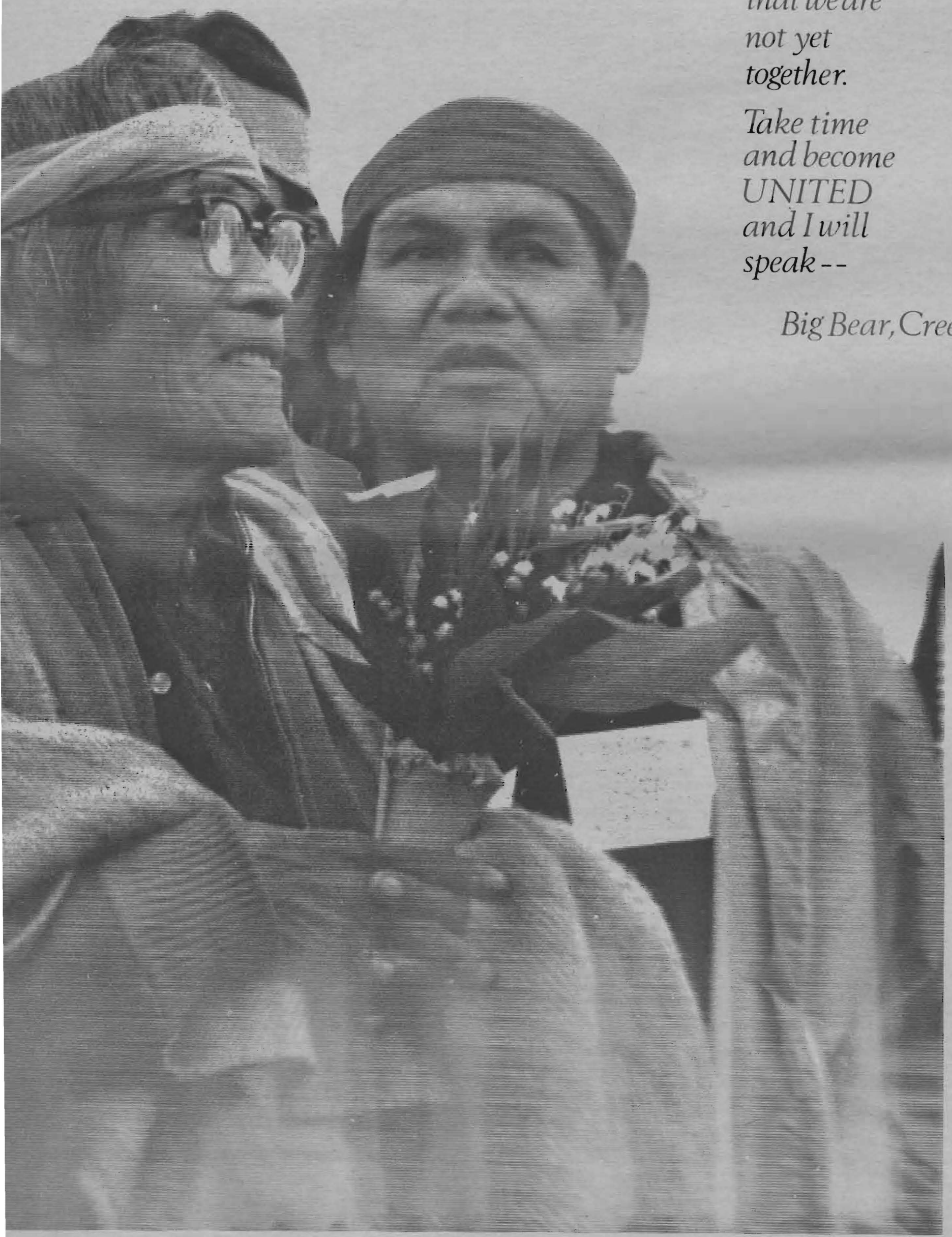
He worked for government and private efforts to encourage Oneidas to move from New York State to Wisconsin, and he himself moved to Green Bay for a time. But in June, 1835, he returned to St. Regis to again start a school. With support of distinguished gentlemen on both sides of the border, he was soon appointed by Lord Aylmer, Governor-General of Canada, as a government school-master. However, the agent of the time, James Hughes, insisted that Williams must tell the children they were brought up as Catholics, that they should obtain the instruction in their religious duties, and listen to the advices of the missionaries. Williams promptly resigned, and St. Regis was without any school for many years after.

Williams' mother lived out her life in their home on the Raquette River, and Williams' home in Hogansburg still stands, although the church next door is gone. Another Methodist Church continues today in the Mohawk community, and a small Methodist Episcopal group on Cornwall Island continues there.



Kanatakeniate, a Mohawk of the Wolf Clan (left), David Monongye, Hopi, and Thomas Banyacya, interpreter for the Hopi Nation, in a photo taken in Sweden in June, 1972. They were there at the time of the United Nations Conference on the Human Environment, to carry the message of their nations. As sovereign people, they travelled on their own nations' passports. The Iroquois and the Hopi work together in spiritual matters and in fulfilling the ancient instructions and prophecies. (Thanks to Camilla Smith for the photo.)

From Longhouse and Kiva:



It has come
to me through
the bushes
that we are
not yet
together.

Take time
and become
UNITED
and I will
speak --

Big Bear, Cree

This is one of a series of posters published by Akwesasne Notes. It is available on poster paper for 50 cents, or 3 for $1, all of this photo, or a mixed set of other posters. Write Akwesasne Notes, Mohawk Nation, via Rooseveltown, N.Y. 13683.

IN BRAZIL

ANOTHER GOVERNMENT LAND GRAB!

Rio Araguaia, Brazil – A fierce international land-grab sponsored by the Brazilian government to open up the vast potential of the world's greatest jungle is currently provoking lawlessness and slavery.

The Amazon Basin, more than half the size of Canada, is undergoing a dramatic transformation as immense million-acre tracts of virgin land are sold to private developers, foreign and domestic. The government aims to finally colonize and exploit the tremendous resources of the world's mightiest river.

Until the last decade, when the new national capital, Brasilia, was built in the hinterland and the nearly completed Belem-Brasilia highway was laid down, the area drained by the Amazon River was essentially unpopulated and unknown. Now the government is pushing ahead with plans to move 500,000 colonists into the region within five years, to build 3,500 miles of paved roads through the jungle, and to convert the region into the world's prime source of timber and beef.

However, the great plan is already taking its toll. The estimated 50,000 Indians living here are being crushed in the onslaught.

"How much did the companies have to pay God to get our land?" a Tapirape Indian asked when he learned that once again his people would be herded to a new location, displaced by another business scheme. They will go to a malaria-infested semi-swamp following a recent armed clash with one of the mammoth private corporations that has taken over the land under government auspices.

Deep in Brazil's Mato Grosso jungle, Indians launch futile arrows at an airplane flying over their village. The plane will bring, eventually, visitors, highways, missionaries – and quite probably, death.

The Bishop of Sao Felix de Araguaia Dom Pedro Casaldaliga says the "deportation" of the Indians to the swamp will decimate them.

"They do not have the ability to adapt to the new environment," he says. The Tapirape are primarily crop cultivators while the new site, inundated with water much of the year, is suitable only for raising cattle.

The Indians' original land was taken over some time ago by the Suia Agro-Pastoral Company, which bought up 1.7 million acres in their area. They moved, only to be displaced again by another company that gained control of almost 100,000 acres along the Araguaia River.

In April, members ot the tribe joined forces with 50 pioneer farmers from the town of Santa Terezinha on the Araguaia River to fight the huge Araguaia Development Company which has set up its headquarters here. Armed, and led by a French missionary, Father Francois Jentel, they engaged local police and company officials in an intense shootout which injured 17 people.

The pioneer farmers who were once looked upon as rustic heroes are now regarded as squatters. The plots they and the Indians carved out of the jungle have been sold out from under them. When State Police arrived in Santa Terezinha last year to investigate charges that the big companies were forcing people of the region to work as near-slaves, the police quickly sided with the developers.

"The aggressors and provocateurs of the entire violent crisis circulate freely through the streets with policemen in their cars . . . while the poor and defenseless settlers are hunted like dangerous terrorists," says the religious superior of the parish, Father Antonio Canuto.

Such displacements are commonplace in the Amazon Basin today, where – in direct contrast to most other Latin American countries seriously engaged in land reform – the Brazilian government gives fat fiscal incentives for private capital to buy up as much of the Amazon as desired.

For instance, American shipping magnate D.K. Ludwig of National Bulk Carriers bought 3.7 million acres which is being converted into a huge cattle ranch and farm and mines to extract bauxite.

"The government apparently just marks a big square on the map and sells the area to one of the big companies without knowing what is really in the area," says Dr. Mario Arruda da Costa, an anthropologist at the University of Goias. "Right from the start there seemed to be a tacit understanding that if the Indians had to be sacrificed for the development of the Amazon and the good of the country, then that was the way it had to be," he said.

In other areas, there are recurring reports of massive extermination of the Indians by private development firms. An entire tribe was reportedly eliminated through deliberate poisoning last year.

Brazilian authorities admit that it is impossible to police the Amazon against this type of atrocity due to the physical expanse of the region and the difficulty of transportation. Public officials rely largely on the good intentions of approved companies.

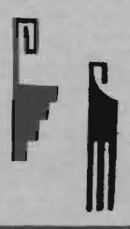
Yet even if reports of mass murder are exaggerated, there is little doubt that the companies – or the often illegal "employment agencies" used by the firms to obtain workers – press the indigenous populations into slavery.

The companies are faced with a monumental task in felling the billions of trees – some reaching 200 feet – to create pasture lands out of their newly acquired tracts. All too often, one solution is forced labor.

A police detachment is now making an arduous river trip into Rondonia Territory to investigate charges that 158 Macupari Indians are held in slavery on a large project there. A relative of one captive says they are confined, forced to work without pay, and are prohibted from raising food for themselves, leaving them entirely dependent on the company.

The superior of a Dominican mission in Conceicao do Araguaia, Friar Henrique Marques da Silva, was threatened with death earlier this month after he reported on a radio program that workers on the nearby Capra Ranch were being held under slave conditions.

***(Thanks to Jeff Radfor for his special report which appeared in the May 1 edition of the Toronto* Star.)**



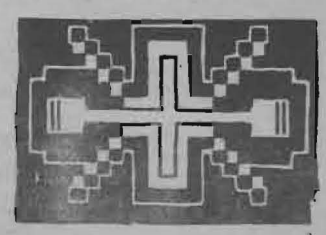
The fate of indigenous and minority populations throughout the world is of immediate and pressing concern. The inroads by alien wars into their traditional cultures have added further injury to the record of exterminations, enslavement, exploitation, forced migrations and involuntary servitude. To the long history of genocide, new volumes of ethnocide, too often under the hypocritical cloak of official legality, have been recently added.

The International Union of Anthropological and Ethnological Sciences is charged and has charged itself with the task of applying all means at its disposal to the arrest of these inhuman acts. At the last meeting of its Permanent Council, which was held in Copenhagen, May, 1971, a Special Commission was established to look into any case of ethnocide, genocide, or forced acculturation that it may discover or have called to its attention. The task of this Commission is, however, neither judicial nor punitive; it is scientific and investigative.

Anthropologists throughout the world are asked to support the work of the Commission materially by providing information pertinent to its field of responsibility.

The chairman of the Special Commission on Ethnocide, Genocide and Forced Acculturation of the Permanent Council IUAES is Fredrik Barth, Dept. of Soc-Anth, U of Bergen, HF-bygget-Syndesplassen, N-5000 Bergen, Norway.

–Lawrence Krader, Secty.Gen IUAES



400 years Of Destruction

In 1542, Western civilization first encountered and began to systematically destroy the peoples and cultures of the Amazon basin. This destruction has continued for over four hundred years and is now nearly complete. It has taken many forms and has been justified in many ways, but today economic development is the prime factor at work to exterminate the remnants of tribal life.

Most authorities maintain that the final disappearance of free tribal Indians is a necessary and inevitable step in the modern economic conquest of the Amazon. This premise has guided all previous attempts at "protecting" Amazonian Indians and is now being used by missionaries and developers to justify the continued destruction of tribal cultures.

However, tribal destruction is neither necessary nor inevitable, and certainly not in the best interests of the people involved. Many tribal peoples prefer to maintain their own distinctive life styles and must be allowed to reject economic development and its detrimental effects.

The Campa Indians of the Peruvian Amazon fought fiercely and successfully to retain their culture during the first three hundred years of contact with Western civilization. During the past hundred years, however, their homeland has steadily shrunk, and is now in the pathway of a major economic development effort, which if carried out as planned, will make their traditional way of life impossible. A careful look at the Campa case will provide an opportunity for a reappraisal of the urgent question of tribal survival.

The Arawak-speaking Campa Indians, numbering approximately 21,000, are one of the largest native cultures remaining in the entire Amazon basin. They live in isolated family groups or small communities scattered through some 20,000 square miles of forest in the upper Ucayali drainage of eastern Peru.

The Camps's first contact with Western Civilization occurred sometime in the sixteenth century. By the early eighteenth century, Franciscan missionaries had almost succeeded in crowding all the Campa into missions and opening their land up for settlement. Then, the Campa suddenly rebelled, destroying the missions, and expelling the missionaries. For the next hundred years, they enjoyed complete freedom from outside intrusion, because no one dared enter their territory.

During the fifty years between 1870 and 1920, Peru began a great eastward expansion and effectively opened much of its Amazon region for economic development. Campa territory was critical to development plans because of its proximity to Lima and because its several river valleys offered an ideal gateway from the Andean highlands to the rest of the Amazon region. At the same time it contained potentially valuable agricultural land and other natural resources.

In this initial phase of development, missionaries, engineers, and military expeditions sought out the navigable rivers, the shortest overland routes, and the best areas for settlement. Then, they pacified the Campa, opened up roads, and established outposts. In some areas, pacification required only lavish gifts of tools and trinkets to the Indians. Elsewhere, firm military action was necessary. Thousands of settlers, both Peruvian nationals and European immigrants, soon followed the explorers and missionaries into Campa territory.

By 1900, the region was experiencing a major economic boom. The search for wild rubber was in full swing and was bringing quick wealth to the "rubber barons" of Iquitos and the first economic involvement with civilization for many Campa. Settlements were scattered along the entire length of the Ucayali, Pachitea, and Pichis rivers and towns and prosperous farms and coffee plantations filled the Chanchamayo and upper Perene valleys.

The fierce hostility meeting initial efforts to develop the Campa area proved unsuccessful, and the last major armed uprisings, in which approximately 150 outsiders were killed, occured in 1913-14. Following their defeat many Campa turned to a religious movement which promised to destroy the invaders and remake the world but this too failed. As a result of a continuing process of adaptation beginning with pacification, the Campa population has become divided into three distinct groups.

Campa in the first group are attempting to follow their traditional life style, and choose to live permanently in isolated interior areas outside of direct influence from the national economy. They obtain essential metal tools from other Campa in exchange for native articles within a formalized trading system.

A second group is formed by those who have established debt-relationships with particular settlers who act as their "patrons" and supply them with manufactured goods in exchange for labour or forest products such as lumber or rubber.

"Massive depopulation resulting from introduced epidemics, indiscriminate killings, slave-raiding, and dispersion has been the immediate outcome of outside intrusion."

Following World War II, the Peruvian Government was forced by dramatic population increases in the Andean region and by socio-economic problems of long standing, to be even more concerned with Amazonian development. As part of this increased concern, various oil companies were granted huge concessions in the Amazon in order to encourage exploration and the possible development of new petroleum finds. In 1960, the *Plan Peruvia* selected a 45,000 square mile zone, including most of the Campa area, for a carefully planned program of development. [The National Agency for Evaluation and Recommendation] was supported in part by A.I.D. funds from the United States, and included technical assistance from A.I.D. and other countries, including France and Canada.

Unfortunately, official planning has all but ignored the Campa on the assumption that they would either adapt to changing conditions by becoming small scale crop farmers, or they could retire further into the interior.

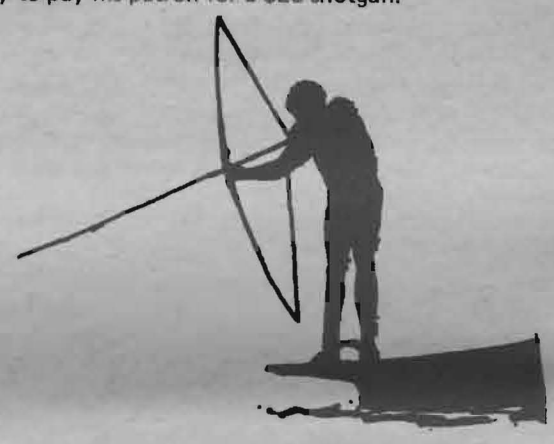
The approximately 2,500 Campa who survive in the interior still have relatively vast areas of wilderness open to them that are presently considered unsuitable for development purposes and their culture remains intact, but depopulation continues to fragment families and local groups, undermines the position of the chiefs, and threatens to destroy the demographic base of traditional society. These Campa understand what is happening, and often resort to the simple defense of actively avoiding contact with outsiders, as the only means of self-preservation.

Active avoidance may mean abandoning a village that has been discovered by strangers, or placing arrows in the trail as a warning that outsiders are not welcome. Open hostility is rarely resorted to, but persistent intruders may be met with drawn bows. There is every reason to assume, that if left free of outside influence, these people would be able to continue a way of life that has brought them satisfaction since precolumbian times.

Those Campa who come out of the interior to work for patrons find a difficult and disappointing life awaiting them because the demands of patron labour are highly disruptive to traditional cultural patterns and bring few rewards.

"There is every reason to assume, that if left free of outside influence, these people would be able to continue a way of life that has brought them satisfaction since precolumbian times."

Unfortunately, it is also common practice for patrons to take advantage of the Campa's lack of experience by grossly overcharging for the cheap consumer goods they advance and undercrediting for the valuable labour and forest products they receive in return. For example one Campa reported spending two years cutting mahogany to pay his patron for a $25 shotgun.



When they are too old to be of any more use to a patron, most Campa discover that they have traded their culture for a few ragged clothes, some battered metal kitchen utensils, and perhaps a broken flashlight. A few of those who realize they are being cheated and exploited return to the traditional life in the interior, but the majority find the lure of consumer goods irresistible, and in spite of their dissatisfactions, continue to work for their patrons in the hopes of some day obtaining a radio or an outboard motor. Many join missions, learn Spanish, and send their children to school, and a handful may eventually even reach their goal.

Economic development is also having a disturbing impact on Amazonian rain forest ecology, and ironically, many Indians are now joining in the destruction of their own environment for immediate economic reward. Their special forest skills are being used to speed the extermination of many formerly abundant but now endangered species.

"Most Campa discover that they have traded their culture for a few ragged clothes, some battered metal kitchen utensils, and perhaps a broken flashlight."

(This is an excerpt fr[om] a pamphlet by John H. Bodley, an assistant professor o[f] anthropology at Washington State University. The full t[ext] is available from this newspaper in the publicat[ion] of the International Work Group for Indigenous Affairs, [an] international and nonreligious organization concerned with [the] condition of ethnic groups in various countries. The p[am]phlet, entitled Tribal Survival in the Amazon: Th[e] Cam[pa]*, is 40 cents.)*

It has been almost unanimously assumed by social scientists, missionaries, and others concerned with development, that the extinction of tribal life is natural, inevitable, and beneficial. Those who oppose these views are accused of romanticizing the natives and of attempting to deny them the benefits of civilization.

These views must be re-assessed, now that it is becoming apparent that the benefits of economic development and advanced technology may not be worth their price of world-wide environmental degradation which may ultimately threaten the existence of all human life.

Social scientists might well question the wisdom of endorsing and encouraging the final extermination of cultures that reject our "advances" and instead find satisfactions in a technologically simple life in close harmony with its environment.

Those who argue that cultural extinction is a natural and by implication good, process in which cultures becoming unfit for their environments are eliminated, overlook the fact that most of these supposedly "maladapted" cultures are actually more successfully adapted to their natural environments than more "advanced" cultures. It is only their presence in their cultural environment of more powerful and ultimately more destructive, expansionist cultures which they are unable to tolerate.

The assumption that tribal extinction is inevitable is perhaps a more dangerous view, because it is a self-fulfilling prophesy that encourages people to either do nothing, or else work to speed the "inevitable", and lets them feel good about helping the natives to accept it. According to this "you can't fight progress" view, all people will inevitably desire a "higher standard of living" as defined by Western culture, and will willingly pay any price to obtain it.

The simple weakness of the "benefits of civilization" argument is that many people either prefer their own definition of the "good life", but find it increasingly difficult to attain because of outside interference, or else are dazzled by the material wealth and power of civilization and discover too late that it is only a costly mirage.

— John H. Bodley

— *Sonora, Mexico*

The Seri people of Mexico live on the desert seacoast of Sonora and Tiburon Island in the Gulf of California. Once they numbered in the thousands — now 350 are left living in four main camps, the most serene of which is Vivaros, on the Sonora mainland across from Tiburon Island, 35 miles north of Kino Bay. They live by hunting, fishing, and gathering.

Their resistance to attempts by Mexican nationals and outsiders to "civilize" them has been unwavering and almost unique.

They are lithe, handsome, and tall, moving effortlessly with prideful carriage. Their houses are made of ocotillo branches stuffed with dried and drying brush and tree branches. The floors are dirt. There are no tables, shelves, beds or chairs.

The long cotton skirts and blouses the women and girls wear are handmade. The men wear a wrap-around apron over their trousers.

For centuries, they lived off the sea, selling what they did not eat to Mexican traders and fish buyers. Their main source of revenue these days is the sale of nonreligious art objects carved from ironwood: birds, turtles, frogs, fish, human figures. For a nominal sum there are beads made of shells and tinted fish and animal vertebrae and tiny balls of clay.

They are full of legends, such as the story of the seahorse who was banished to sea for cheating at a gambling game and the legend of the Ancient Giant Sea Turtle, believed to be the mother of creation.

In the Seri capital they have built houses of adobe, but most of them still sleep outside on the ground. This is Disemboque, where things are more commercial, and there is visual evidence of the old culture giving way to new. A few of the Seri women smoke and ask for "cerveza". The teenage boys have their hair cut short and wear cowboy hats. Some play guitars and accordians.

The people hope to go back to live on Tiburon, the island across the bay, 35 miles long, the largest island owned by the Mexican government. They were moved from there because of purported plans to turn it into a game preserve.

(Thanks to Dodie Gust, who spent time in Sonora, Mexico, writing and taking photographs. "The entire time of our stay I never heard a baby cry or the sound of bickering," she says. We are grateful to her for this information and her beautiful photograph.)

Seri People of Mexico

'WE DIDN'T KNOW IT WAS WRONG;' INDIAN SLAUGHTERERS ACQUITTED

Bogata, Colombia — Seven men accused of massacring Indian men, women, and children were acquitted by a jury because they acted in ignorance, according to a report reaching here June 28. The men were on trial in the city of Villavicencio, about 60 miles southeast of here.

The charges arose from the murder 9 years ago of 16 Cuba Indians in a farmhouse near the Colombia-Venezuelan border. The defendants confessed that they lured the Indians to the house by offering them a meal, then killed them with guns and clubs. They took the bodies away from the scene and burned them.

They told the court they behaved in this way because they were taught from childhood there was nothing wrong in killing Indians.

The verdict absolved the seven, saying they acted in good faith out of ignorance. *(Reuters)*

CIVILIZATION COMES TO THE AMAZON: NATIVES GET HOME BIBLE STUDIES

Sao Paulo, Brazil — Racist attitudes by American-sponsored missionaries continue to plague South American native peoples.

An article in the June 8, 1972, issue of *Awake,* a Jehovah's Witness publication, decries the decline in numbers of the native population, and blames "white greed" as one of the factors. However, the missionaries support the government drive to have the Indians "fully integrated".

"Polygamy, ancestor worship, animism and various practices of spiritism or demonism" are cited as customs blocking integration, practices which must be removed through Christianizing. "The Indian is in general, promiscuous," the article quotes.

The missionaries point out that the task that confronts them is difficult indeed.

"Much needs to be done to help the Indians overcome false religious views and unscriptural moral habits," and to that end, Jehovah's Witnesses are conducting "home Bible studies". "In Autazes, Amazonas," the article states, "several civilized Indians have accepted the Bible's truth and have made true Christianity their way of life. Formerly, these Indians belonged to Christendom's religions, but that had not changed their basic moral habits. . . 'Now that they study the Bible, you can leave everything by the riverside; nobody steals anymore,' a Witness was told by the mayor."

Converts are being used to go back into jungle areas to bring the Good News.

TRIAL OF HUNTERS CONTINUES TO EXPOSE ATROCITIES AGAINST NATIVES

Cuiaba, Brazil — White hunters tied a young Indian girl upside down between two trees, then hacked open her stomach and abdomen with a machete during a massacre nine years ago, a criminal court was told here June 27th.

The girl, from the Cintas Largas tribe, died screaming after the white hunters had shot off the head of her baby — cuddled in her arms.

The court in this northern Amazon jungle town was hearing evidence in the 1963 Massacre of Parallel Eleven (on the line of latitude where it occurred) when an expedition of white hunters employed by the land-developing firm of Arrunda, Junqueira and Co., set out into Mato Grosso State, apparently to search for minerals.

The judge in the trial of one of the accused hunters, Ramiro Costa, commented: "We have never listened to a case where there was so much violence, so much ignominy, so much lack of love for one's neighbor, so much ambition, egoism and savagery and so much depreciation for human life."

A stunned court heard an army official, two priests, and an agricultural engineer tell how the expedition murdered and raided the peaceful Indian tribe.

Led by a man called Francisco Luz da Costa, the expedition was told after entering the jungle that its true mission was to hunt Indians. In the first week of the expedition, the hunters came across a Cintas Largas village and massacred the entire population, the court was told.

The seven-man expedition then crossed a river where the hunters found the Indian girl breast-feeding her child. A shotgun blast blew off the child's head, then the men tied the mother upside down by her legs to two trees. After slashing her stomach and abdomen with machettes, she was left to die in great pain.

On other occasions, according to court evidence, planes bombarded the Indian villages with dynamite or dropped poisoned food into villages. *(Reuter)*

WYCLIFFE MISSIONARIES CONTINUE TO AID IN VICTIMIZATION OF INDIANS

Santa Ana, California — People who support mission efforts in South America would do well to find out if their dollars are going to help the Indians, or those who are victimizing them. A recent (June 17, 1972) issue of the Salvation Army's *War Cry* describes the work of the Wycliffe Bible Translators, linguistic missioners and anthropologists:

"When two employees of a petroleum company working in Ecuador's eastern jungle region were attacked and speared by savage Auca Indians, a plane of the Jungle Aviation and Radio Service, the air arm of Wycliffe Bible Translators, picked them up and took them to a Wycliffe jungle base for medical treatment," the article reads. "They were then flown in the JAARS DC-3 for X-rays and further treatment."

The story tells how the oil workers were resting when they were surrounded by "20 naked Aucus". Although the article does not mention it, the Aucas were defending their ancestral lands against the intrusion of people who will destroy their land and way of life, a right defended in the U.S. Constitution, for that matter.

"Evidently the attackers were all from tribes not yet reached by missionaries," the article reveals. "About half of the Auca tribes have been peavefully contacted by members of the Wycliffe Bible Translators in Eduador and are responding to the gospel.

Among the missionaries is Rachel Saint, sister of Nate Saint, who was killed by the Aucas in 1956. He is described in the article as a "martyr".

"Constant efforts are being made by Christian Aucas and Wycliffe missionaries to make contact with the remaining savage groups," the story reads. "The oil companies are interested in the missionaries' efforts because of the dramatic change in the Indians' lives."

Similar use of missionary pacification programs preceded the advance of the "pioneers" and armies in North America a few decades ago.

««CHILE»»

The New Awaking Of The MAPUCHE

Santiago, Chile — When the Spaniards came to Chile in the first half of the sixteenth century, they called the inhabitants there Araucanians. Before the conquistadors' arrival in America, these people were known as Mapauches, meaning men of the soil.

The Mapauches' clothing consisted of guanico pelts and those of other animals. Though familiar with fire, they ate their food raw. They lived in circular or square huts made of clay and covered with straw (*rucas*).

They put up a tenacious resistance against the Spaniards. The Mapuch leaders, Caupolican, Lautaro, and Calvarino headed a series of powerful resistance movements until they were executed by the Spanish invader.

Estimations of the present Mapuche population lie between 400,000 to 800,000. The great majority of the Mapuches are peasants, with a small number having emigrated to the cities. The largest single group of Mapuches live in the province of Cautin, where most of the wheat grown in Chile is produced. Others live in the provinces of Bio-Bio, Malleco, Aranco, Valdivia and Osorno, an area often called the granary and breadbasket of the nation. They live in pockets of misery on subsistence plots amid great concentrations of fallow and untouched land owned by the small percentage of Chilean rich.

The fact that the Mapuche does not own land, plus the fact that they have been subjected to centuries of exploitation has kept them in a state of dire poverty.

The systematic theft of the lands owned by the Mapuche constitutes one of the worst blots on the history of Chile. Toward the end of the 19th century, the regions inhabited by the Mapuches were "pacified", in that the Mapuches were finally defeated by a number of powerful armies. It was at that time that the white colonizers, who were mainly German and Spanish, began to rob the Mapuche peasants of their land. In time, the Mapuches were confined to reservation-like farming areas known as *reducciones*. Land was continually taken from the Mapuche, however, until at present, the land owned by the Mapuches in the *reducciones* averages less than two and a half acres per person.

Most Mapuche girls make their way to urban centers where they join their counterparts from other parts of Chile, swelling the ranks of the *empleadas*, the domestic employees. Work begins at 7 a.m. and ends at 10 p.m., with two days off a month. The only other alternative open to a migrant woman is prostititution.

Trapped in a dismal physical existence, the Mapuche is further subjected to a crushing discrimination inflicted upon him by Chilean society. This discrimination has been such that many Mapuches have changed their original names to Spanish ones. In all work activities, the hardest and worst-paid jobs have always been considered "Indian jobs". And yet, Chileans pride themselves on their lack of racism.

In the last decades, the Mapuches, like many other peasant groups, have thrust themselves onto the national stage. Their links to agriculture provide the leverage that commands attention. They have begun to take up arms to fight for the land that they consider their own.

The peasant movements are critical to agrarian reform, and to the progress of the government. The movements within the peasant — and particularly the Mapuche — groups are of utmost importance for understanding the changes that are occurring in Chile today. The current minister of agriculture has made it the first order of priority for the agrarian reform program to return stolen lands to the Indian communities.

There has arisen, nevertheless, a militancy within the Mapuche that is pressuring the government to act more rapidly in the redistribution of land. The Mapuche is organizing himself along with other peasant groups, and is taking over farms on his own initiative, farms which once belonged to his people.

The awakening of the Mapuche coincided with the reforms of the Frei administration, which resulted in the increase of the numbers of Mapuche in farm workers' unions. The number of Indians in unions rose from 3,000 in 1964 to 2,000,000 in 1968. The very organization of peasants provided an internal dynamic and generated its own momentum. The number of strikes rose from 3 in 1960 to 655 in 1967, giving proof that the pasivity of the Mapuche and other peasants was over.

The strike demands of the Indians became more sophisticated. At first they began asking for higher wages. Later they began demanding better working conditions. Still later they demanded that the Government expropriate the land and turn it over to them. Now, they are just moving in.

The Christian Democrats and the Frei Government responded to peasant land takeovers by sending police to shoot the peasants who were occupying the farms. Agrarian Reform for the Christian Democrats seemed to be more concerned with the economic factor or increasing productivity.

With the Allende government and the prohibition of police intervention, by 1971 there were literally hundreds of farm takeovers each month. The peasants realized the illegality of their takeovers, yet publicly justified them.

With this new militancy in the peasants, there has arisen a new pride within the Mapuche community. Many young Mapuches now add Mapuche symbols to their school papers.

The new awakening of the Mapuche and the new militancy in their actions has been ignited and spearheaded by the militant peasant group, *Movimiento Campesino Revolucionario (MCR).*

The seizures of land by MCR groups has lead to armed confrontation with landowners. By the end of 1971, as a result of pitched battles between peasants and landowners, there were three dead, several wounded, and dozens arrested. Landowners, unopposed by police and public officials, would take authority in their own hands, killing and wounding peasants in their efforts to prevent the land seizures.

On October 22, 1971, the Mapuche leader Moises Huentlaf, 24-years-old, was killed in an intense battle with peasants who were attempting a seizure in Lancoche.

(Thanks to the Chicago Area Group on Latin America for their summary taken from American Report, Granma, and Ercilla on the Mapuche situation.)

Chilean Indians who have seized a large farm for communal use. (Ted Polumbaum/LNS photo)

• • BRAZIL • •

Rio de Janerio, Brazil — One of Brazil's top Indian specialists has resigned because he says he's tired of being a gravedigger for the Indians who are dying under Brazil's present policy.

Antonio Cotrim, 31, who has spent more than ten years on Indian protection work in Brazil's forests, charged that this country's National Indian Foundation is nothing more than an organization to manipulate public opinion. He said he refused to be an instrument of a wrong policy, and accused the foundation of not trying to protect the Indians against land developers who are moving into their territory.

Foundation employees who do try to protect the Indians against these land developers are being pushed aside by the Foundation, said Cotrim. Referring to Brazil's official policy of pacifying Indians, Cotrim said it was not the Indians but the land-grabbers who needed pacifying.

Cotrim has worked among many tribes in several parts of Brazil. But he said he became sickened as he watched one small tribe after another being hit by disasters.

In one tribe alone, the Paracanas, he said, 40 Indians had died and eight had gone blind from venereal disease introduced into the tribe by laborers working for the National Indian Foundation.

In another area, he said, the Foundation had moved one tribe of Nhambiquaras to a new home eight months ago. But so little care had been taken of them that almost all the children under 15 years of age in a tribe of nearly 400 had died.

The land which had been the original home of the tribe was now being taken over by developers to open up cattle ranches, he said.

Last year, said Cotrim, he was working among the Jandeavis Indians in the state of Para. A group of missionaries passed through the area and immediately afterward an epidemic of influenza broke out.

Cotrim said he asked the Foundation to send medical supplies immediately, but it was 48 days before they arrived and they were not sufficient. By the time the epidemic was halted, 16 of the 76 Indians had died. It was then he first began to think about quitting the service.

Cotrim said it was useless to work for the foundation. Indian rights are being violated, he said, by land development companies even those those rights are supposed to be guaranteed by Brazil's federal and state laws.

(Thanks to Leonard Greenwood, writing for the Los Angeles Times, for is consistently fine coverage of the South American situation.)

An article in *U.S. News & World Report* spoke in superlatives about the economic benefits of the project, and mentioned there were certain hazards: "soil deficiencies, tropical diseases, insects and wild animals and hostile Indian tribes."

Every four years, the nations of North and South America get together at the Inter-American Indigenous Congress. This year the meetings will be held in Brasilia, the capitol of Brazil. Not that there are likely to be many Indians there — any native people who want to go from the U.S. will have to contact the State Department, and in 1968, Canada didn't even bother.

Indians may want to organize to be sure that the U.S. and Canada send some real people to represent native interests, or to organize a boycott or demonstration or to organize a demand that the meeting be boycotted altogether in protest of Brazil's policies.

Or best of all, perhaps some of the churches now involved in mission activity, the United Nations, or foundations might want to sponsor a small delegation of representatives of Indian Nations and such organizations as the NIYC, AIM, Alberta Native Youth, etc., for a trip to discuss and find out what is happening, and what can be done about it.

The meeting is organized by the Instituto Indigenista Interamericano, Ninos Heroes 179, Mexico City, DF, if you would like the official information.

Initially, we will coordinate the responses from interested persons and groups until the participants themselves can assume the responsibility.

Contact: Akwesasne Notes,
Mohawk Nation
via Rooseveltown, N.Y. 13683

Indian voices from Sweden:

Stockholm, Sweden — A coalition of native peoples from North America came to Sweden concurrently with the United Nations Conference on the Human Environment. They formally disassociated themselves from other U.S. and Canadian delegates and took their case to a separate international forum.

After the conference, some of the native Americans, including Dewasenta, Eel Clan mother from Onondaga Nation and Kanatekeniate of the Wolf Clan of the Mohawk Nation, met in other European countries to discuss the problems of maintaining their nations' sovereignty against incursions from the U.S. and Canada.

Many environmental issues were presented as well, including Black Mesa in the Southwest, the depletion of fish and conflicts over fishing rights, river diversions of the Chippewa Flowage in Wisconsin, and the consequences of economic development on Indian lands.

AIM delegate Eddie Benton, Lac Corte Oreille Chippewa, said a group of native people met with UN delegate Shirley Temple Black and Colorado Governor John Love, but were denied permission to address the UN plenary session. Benton said the Boy Scouts, "who pattern their life-style after that of Indian people," were given permission to address the plenary session.

Although not officially delegates to the UN conference, the Anishnabeg group was part of the Third World Alternative Conference meeting side-by-side with the UN session. The conference was arranged by the Oi Committee, a new international youth association of scientists and scholars of all nations.

The Indian group came to sharp differences with the Third World session. Benton said the Indian group withdrew from the Third World Session "because the groups was so internalized and so attuned to science and technology that they would not listen to the spiritualism we were trying to project."

The ten Hopis, as well as the Mohawks and Onondaga Nations' representatives, travelled on the passports of their own nations. When the Hopis arrived at the Los Angeles International Airport, customs and immigration officials demanded that they complete forms for a U.S. passport and pay a $25 fee.

The Hopi responded that they had never signed a treaty with the United States, and still were a separate nation. Eventually, they were allowed to pass through.

At the conference's Environmental Forum, Banyacya said that the "mines and power plants are destroying the face of the land. It no longer looks like the place the Great Spirit gave us."

Robert Sslabye of the Navajo Nation described how one sacred place for Navajo medicine men was covered by Lake Powell, and how Navajo Mountain with its pine trees is directly downwind from the Navajo Power Plant under construction near Page.

Salabye said that encroachment by whites "has pushed the Navajo further and further back into their own land. More and more sacred places are being destroyed as white men discover some resource they want or some place they want to use."

Gonzalo Rueis, a Brazilian Indian from the Mato Grosso area told the forum that mining and lumber companies are in some cases forcibly removing people from the land they have lived on for hundreds of years to get at the resources.

"You must look at more than just the minerals or the trees," he said. "You must look at the people there too. For most of them, their whole life is built around their land and without it, they don't know where to turn."

He told the forum that when the Brazilian Indians are taken off their land, they often become sick and die from "homesickness". Many of those who survive the transition physically, however, become alcoholics or drug addicts, he said.

Similar problems were noted by Eskimos, who said that seals and polar bears — their main source of food — are being killed by white hunters using airplanes or by poisons in the oceans. "There has been no DDT ever used in Alaska," one Eskimo said, "but the Public Health Service told us that some fish had so much they were dangerous to eat, and some bears, too."

(Thanks to Mark Panitch, staff writer for the Phoenix Arizonian and to the American Indian Press Association for information)

"They have the know-how, but do they have the know-why?"

Kiruna, Sweden — Touring the somewhat bleak, grey land of the Laplanders and their reindeer, George Manuel, president of the National Indian Brotherhood of Canada is convinced that the native people of this Swedish Arctic region are getting a better deal from their white countrymen whan those in Canada.

"They know what they want out of life and they are getting more help and winning more land claims than we are," says the 50-year-old leader.

Kiruna is a mining town about 100 miles north of the Arctic Circle. Part of its culture is built around a Lapp museum and reconstructed village where the traditional Lapp dishes of reindeer tongue and steak, as well as marrow bone, are served.

"I am convinced that we have a certain association with the Lapps," Manuel said as he moved about the village in his ceremonial white skin costume complete with full feather headdress. "We want to call an international conference of all indigenous people, including those in Australia, New Zealand and Sweden. We probably will call it in Ottawa."

Manuel is in Sweden as a member of the Canadian delegation to the UN environment conference at Stockholm and he plans to make trips later to other parts of Europe and Britain before returning home.

"I have been told by the Lapp chiefs that they have been trying to make contact with us for a long time. Look at the way they make their tepees. I know we have a certain association."

The reindeer is to the Lapps what the buffalo was to the Plains People of the U.S. Reindeer hides draped around poles form dwellings resembling tepees, skins are used for shoes, bags, and furs, horn becomes buckles and knife handles, the meat is good to eat, and the milk is food as drink or cheese. And the reindeer can also carry tents and supplies, a la Santa Claus.

There are 10,000 Lapps in Sweden, 20,000 in Norway, 3,000 in Finland, and an estimated 2,000 in the Soviet Union. While the majority do not follow the reindeer culture any longer, they are uniting on the issue of "Lapp rights".

The main spokesman for the Lapps is Tomas Cramér, a Swedish lawyer, who says the Lappes "have more and better rights to land and water than the Swedish government is willing to acknowledge."

Cramér says the parallel between the Lapps and the native people of North America is "astonishing". Both, he maintains, were victims of a "colonialistic pattern", starting with a few squatters, then farmers, who successively took away the land rights of the original inhabitants, aided and abetted by the respective governments.

Wherever he goes, Manuel, a native of Kamloops, British Columbia, usually brings attention to what he calls the exploitation of the Canadian Indians.

(Thanks to the Canadian Press for their June 14, dispatch)

Stockholm, Sweden — The cry went up to **"save the wales"** and United Nations conference delegates joined with hippies in a protest march through Stockholm.

But few of them have heard the quieter, more poitnant cry to save the forgotten peoples. It is being voiced here by a small group of native people from the North American continent.

Their feathered headdresses and turquoise garments add color to the Nordic scene. They also emphasize a critical human question neglected in the deliberations of the United Nations Conference on the Human Environment — will a world bent on making earth's environment safe for "civilization" allow minority peoples to follow traditional ways of life?

Although some conference documents pay lip service to the diversity of mankind, few delegates have much empathy for what they regard as "backward" modes of life. Instead, the Indians are finding that "white man's" indifference comes in many shades of skin.

The swarthy Brazilians who loudly condemn economic "aggression" from the North say nothing of domestic aggression that is pushing Amazon Indians off their land in the name of "development".

The smiling Chinese prefer not to talk about Tibet. Economically progressive Indonesians say little about environmental needs of "primitive cultures" in their islands. Nor do industrially-minded East Africans plead for preservation of Masai or Somali pastoral self-sufficiency or of the bucolic tranquility of Polomo slash-and-burn farmers.

These are the invisible cultures of the earth. Even the most liberally-minded environmentalists here tend to see such peoples as objects of cultural neglect who need to be set straight on the road to "progress". Rarely are they regarded as cultural equals whose traditional ways may include values badly needed by the rest of mankind.

"We feel solidarity with these traditional peoples everywhere," says Kanatakeniate, spokesman for the Mohawk Nation in North America [and a staff member of AKWESASNE NOTES]. "These are the people who love and respect the earth, who live in harmony with their environment."

He added that the term "white man" includes the implication of people who callously exploit the environment in destructive ways. It also carries the implication of people who look down on life-styles they do not understand and which they despise as "primitive". It is this cast of thought that has enabled Christian consciences to turn blind eyes to the persecution of North America's native peoples for centuries, Kanatakeniate noted.

The Indians say they have not come here to strike a posture of protest. They have come quietly to plead for respect for traditional ways of life, to urge delegates to provide for such ways in their environmental planning.

They have also come to try to open "civilized" man's blind eye to see that cultures he considers "backward" may have unexpected value for him.

The delegates are much occupied with proposals to save wild animal life and plant life. Their scientific advisers tell them that for all of their achievements, biologists still are ignorant of many things that wild nature could reveal.

Likewise, says Kanatakeniate, industrial civilization should recognize that, for all of its material achievements, it lacks basic spiritual values that so-called primitive life styles could teach. All the Indians here say they believe that neglect of such values underlies the environmental and social disorders challenging civilization today.

And one of the most important of these values, they say, is simply love for man's planetary home and its life forms.

Industrialized man talks of saving the natural environment, but he is afraid of it, observed Ninibah Crawford, another member of the native people's delegation from North America. "He is afraid of the sun," she said, "so he builds a box, goes inside, and puts an artificial light inside. He needs more and more power and resources to sustain that kind of life. And now its destructiveness and pollution threaten to get the better of him."

If allowed to continue to develop in their own way, the Indians say they may help lead industrialized man into the sun again.

Unfortunately, the mammals of the sea have a larger constituency at the conference than do the invisible cultures.

But Rolling Thunder, from Carlin, Nevada, says he places his hope in the young — the young in outlook as well as in age. "They are coming to us more and more and seeing the value in our way of life," he said. "My hope is in them because it is the young who will shape the future."

(Thanks to Robert C. Cowen, for his report from Sweden to the Christian Science Monitor *for June 13, 1972.)*

> Individuals who live in small tribes are much more sophisticated anthropologically than the average person in Western culture. The typical member of western society thinks we do what we do because it's the "right" way. . . the primitive realizes that there are many solutions to a problem and that his tribe's approach is not necessarily humanity's only option.
>
> *— Euell Gibbons, quoted in an interview with Mother Earth News*

The Aboriginal World

by Vine Deloria, Jr.

After nearly a century of obscurity, the [North] American Indian has raised his voice and declared his emotional and intellectual freedom from the bonds of western European culture. Whether in the next decade he will be able to achieve political and economic freedom is a question now emerging on a number of different fronts.

Recent tendencies of the New Left have defined all non-White groups as composing a "Third World" movement in which all non-White peoples share certain effects of colonialism and seek certain goals of self-determination. Based in part on the emergence of new nations and the withdrawal of European countries from their colonies after the last war, this ideology seeks to build a united political and conceptual alliance within the oppressed minorities of the [United States.]

The Third World rhetoric holds great fascination for many who have not yet pondered the variety of political change that has been shaping global conceptions of international law and morality for the past decade. But casually attaching [North] American Indians to what is essentially a struggle centered in Africa and Asia, is to misjudge the historical experiences of the age of colonial conquest and the finality of what has happened in the industrialization of the world via western technology.

Instead, therefore, of gauging domestic problems primarily by international criteria, one must look more closely at the historical experiences of the [North] American Indian which stand uniquely in the history of the continent, but which relate to a yet unconsidered category of people scattered throughout the world – the aboriginal peoples of the globe.

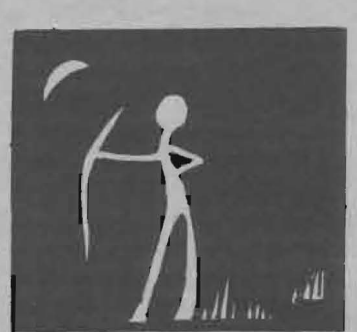
The necessary distinction to be made between the Third World and the Aboriginal World is at present political, but will eventually be seen as religious and economic. The Third World is emerging at this time primarily because it is rapidly learning to adapt its life-style to western technology, it reacts to western political concepts, and it uses racial issues to pivot its expanding influence between the super-powers gathering concessions from both sides while struggling to imitate them.

The Aboriginal World lacks the political muscle to emerge, it basically rejects western political techniques, is unable to comprehend western technology, and finds its basic strength in ideology above and beyond western ideas of historical process. While the Third World can eventually emerge as a force capable of maintaining its freedom in the struggle between East and West, the Aboriginal World is almost wholly dependent upon the good faith and morality of the nations of East and West within which it finds itself.

One glance at the Aboriginal World illuminates its condition. In it are the Canadian, American, Mexican, and Central and South American Indians, the Lapps of Northern Scandanavia, the Polynesian and Pacific basin peoples, the Basques of Spain, Welsh and Celts of Great Britain, the Maori and Australian aborigines. Perhaps one could project backwards in time and discover the Gypsies also belong to this category. And within the Soviet Union and China [and Japan and Ceylon] are numerous peoples unknown in the western world who share the status and perhaps the fate of the western aborigines.

"If there is deliverance for the Aboriginal World, it must come from God; it will most certainly not come within the course of events on the horizon."

The Aboriginal World cannot conceive of its emergence because the preponderance of colonizers has not been forced out and cannot in the foreseeable future be thrown out except by sudden and catastrophic natural events that would eliminate a substantial portion of the human species. If there is deliverance for the Aboriginal World, it must come from God; it will most certainly not come within the course of events on the horizon. For that reason, the Third World category is not only absurd for American Indians, it precludes the very conception of the Aboriginal category via which [North] American Indians can be understood.



The present interest in [North] American Indians, albeit based more on the movie conception of the Indians of the last century than any profound knowledge of the people and conditions of today, assumes that somehow the immediate four centuries of conflict between red and white either did not really happen, or that they happened to groups other than those with whom we are dealing today. There is not much confidence in today's American Indian community that the concern which now flows like Niagara will have a lasting effect on the fortunes of the group. Indians are most probably the latest "camp" effort of a certain portion of the media. When the subject is consumed, a new topic will reign, if Women's Lib has not already taken center-stage, and Indians will be left to their unfriendly fate.

"The present interest in [North] American Indians . . . assumes that somehow the immediate four centuries of conflict between red and white either did not really happen, or that they happened to groups other than those with whom we are dealing today."

History, in American education, has tread the geographical path of colonial explorers and the time sequence of Christian theology. It has never been forced to confront the possibility of viewing man's experience from a definite place and a non-sequential time scheme. Insofar as it is an interpretation of facts and experiences, it is a tool for the justification of economic determinism and not a subject matter in which lessons are learned and wisdom gained.

The reaction to the court martial of Lt. Calley should tell us that the American public has not learned its history and that incidents such as Sand Creek, MyLai, and the Phillippine massacres will be endlessly repeated in the future by the United States Armed Forces until such time as the citizens of the country can understand themselves as a nation and not as an inevitable process of development.

In spite of the superficiality of the present concern for the Indian, let us hope that some of what Indians are saying can break through 20 centuries of the unexamined social life of Western man. While the battle between Aboriginal peoples and their conquerors will most probably be fought in the sphere of domestic quarrels over the remaining aboriginal land base, the conflict is in fact ideological and eventually religious. It is a choice between a conception of man as badly crippled sinner striving for approval, and man as mature individual satisfied in his existence and unwilling or unable to change.

"Indians have not yet left the aboriginal universe in which they have always dwelled emotionally and intellectually, and the Western world is gradually working its way out of its former value system, and into the value system of the Aboriginal world."

The American Indian, like the other aboriginal peoples, once owned vast areas of land. His religion, his political understanding, and his conception of economics all merged into a life-style which forbid exploitation of the land. In rather pre-Socratic thought forms, aboriginal man conceived land as a basic commodity comparable to water and air. He could not understand the Western European desire to use land as a transferrable property that could be individualized and owned. The present concern with ecological disasters visited upon Western Man by his failure to recognize land, water, and air as social, and not individual commodities, testifies to aboriginal man's sophistication in his conception of universal values.

The struggle of the past four centuries has been one of two competing and mutually exclusive theories of land realized in political intrigues and wars of conquest. In this process, the theory of land "title" came to predominate legal thinking to the point where in the United States and Canada Indians achieve status, legal recognition, and social services primarily because they dwell upon lands held in a certain form of legal status, and not because they are citizens of either nation or because that nation's humanity dictates a just policy with respect to them.

Lurking behind this struggle for land was a conflict over the nature of man himself. The aboriginal peoples could not conceive of the individual as existing prior to his existence in the tribe or clan and were not particularly worried at his departure whether he had accomplished anything or not. Life was for living, and only a fool would waste it with other considerations.

Western man could not abide this conception. It saw man as victim of an eternal warfare between good and evil, personified in God and the Devil. Man was destined to be on God's side and yet he had carelessly thrown in with the Devil because of his craving for apples. Man's task was to "make something out of himself" so that God would retroactively forgive him and place him among the Elect who would escape from this dreary existence to spend eternity playing musical instruments for God's pleasure.

Lands of the aborigines became instruments by which the lowest peasant could magically raise himself to the highest form of existence thus forcing God to admit him to the company of the Saints, a company which was predetermined, thus, justifying by its finality, every deed committed by the Elect while drawers of water and hewers of wood in this unhappy vale. It was a contest for the ultimate value of men's souls as well as their material well-being.

Political processes also reflected the difference in world views. The aborigines, contemplating small, closed societies in which individuals had definite places, realized that simple decisions required the approval of nearly everyone in the society, for it was the society that had to survive and not merely a part of it. Changing social factors characterized the western political processes and demanded only that a majority of people consent to proposed actions leaving an overwhelmed minority to accept change, to attempt to gain the majority to reverse change, or to move on. Society never attained stability for it was designed to avoid stability at all costs.

When the two political processes were combined within the emerging nations of Canada, the United States, and other countries, the result was predictable. Aboriginal peoples always believed that the colonizing opponents meant what they said regarding rights achieved by the aboriginal peoples in the various treaties and agreements. They looked upon the agreements as the legal means of stabilizing the immediate situation. The western Europeans considered the agreements as merely temporary means of quieting the natives until they were weak enough to disregard altogether. Time worked against the aboriginal peoples because they could not recognize its meaning for western Europeans.

As we view [North] American Indians today, and particularly in this special issue, we must keep in mind two things: Indians have not yet left the aboriginal universe in which they have always dwelled emotionally and intellectually, and the western world is gradually working its way out of its former value system and into the value system of the aboriginal world. The alleged trend toward isolationism by the liberals may be a symptom, manifested in the political arena, that for a portion of American society, people are coming to accept a stable conception of the World and its processes.

(This article by Vine Deloria, Jr., originally appeared in the Harvard Medical Alumni Bulletin, as part of a special issue on the School in relation to the native peoples.)

Great Western Land Rush Breaks 70 Years of Peace

"The earth was created by the assistance of the sun, and it should be left as it was. . .The country was made without lines of demarcation, and it is no man's business to divide it . . . I see the whites all over the country gaining wealth, and see their desire to give us lands which are worthless . . .

"The earth and myself are of one mind. The measure of the land and the measure of our bodies are the same. Say to us, if you can say it, that you were sent by the Creative Power to talk to us. Perhaps you think the Creator sent you here to dispose of us as you see fit. If I thought you were sent by the Creator, I might be induced to think you had a right to dispose of me. Do not misunderstand me, but understand me fully with reference to my affection for the land. I never said the land was mine to do with as I chose. The one who has the right to dispose of it is the one who has created it. I claim a right to live on my land, and accord you the privilege to live on yours."

— Heinmot Tooyalaket
(Chief Joseph)
Nez Perce

In September, 1805, when Lewis and Clark came down off the Rockies on their westward journey, the entire exploring party was half-famished, and ill with dysentery — too weak to defend themselves. They were in the country of the Nez Perces, so named by French trappers, who observed some of these Indians wearing dentalium shells in their noses.

Had the Nez Perces chosen to do so, they could have put an end to the Lewis and Clark expedition there on the banks of Clearwater River, and seized their wealth of horses. Instead, the Nez Perces welcomed the White Americans, supplied them with food, and looked after the explorers' horses for several months while they continued by canoe to the Pacific shore.

Thus began a long friendship between the Nez Perces and white Americans. For 70 years, the tribe boasted that no Nez Perces had ever killed a white man. But white men's greed for land and gold finally broke the friendship.

In 1855, Gov. Isaac Stevens of Washington Territory invited the Nez Perces to a peace council. "He said

Bury My Heart At Wounded Knee

there were a great many white people in the country, and many more would come; that he wanted the land marked out so that the Indians and white men could be separated. If they were to live in peace it was necessary, he said, that the Indians should have a country set apart for them, and in that country they must stay."

Tuekakas, a chief known as Old Joseph by the white men, told Governor Stevens that no man owned any part of the earth, and a man could not sell what he did not own.

The governor could not comprehend such an attitude. He urged Old Joseph to sign the treaty and receive presents of blankets. "Take away your paper," the chief replied. "I will not touch it with my hand."

Aleiya, who was called Lawyer by the white men, signed the treaty, and so did several other Nez Perces, but Old Joseph took his people back to their home in Wallowa Valley.

ONLY A FEW YEARS AFTER the first treaty was signed, government men were swarming around the Nez Perces again, wanting more land. Old Joseph warned his people to take no presents from them, not even one blanket. "After a while," he said, "they will claim that you have accepted pay for your country."

In 1863, a new treaty was presented to the Nez Perces. It took away the Wallowa Valley and three-fourths of the remainder of their land, leaving only a small reservation in what is now Idaho. Old Joseph refused to attend the treaty signing, but Lawyer and several other chiefs — none of whom had ever lived in the Valley of Winding Waters — signed away their people's lands. The "thief treaty", Old Joseph called it, and he was so offended that he tore up the Bible a white missionary had given him to convert him to Christianity. To let the white men know he still claimed the Wallowa Valley, he planted poles all around the boundaries of the land where his people lived.

Not long after that, Old Joseph died (1871), and the chieftainship of the band passed to his son, Heinmot Tooyalaket (Young Joseph), who was then about 30 years old. When government officials came to order the Nez Perces to leave the Wallowa Valley and go to Lapwai reservation, Young Joseph refused to listen. "Neither Lawyer nor any other chief had authority to sell this land," he said. "It has always belonged to my people. It came unclouded to them from our fathers, and we will defend this land as long as a drop of Indian blood warms the hearts of our men."

He petitioned the Great Father, Ulysses Grant, to let his people stay where they had always lived, and on June 16, 1873, the president issued an executive order withdrawing Wallowa Valley from settlement by white men.

In a short time, a group of commissioners arrived to begin organization of a new Indian agency in the valley. One of them mentioned the advantages of schools for Joseph's people. Joseph replied that the Nez Perces did not want the white man's schools.

"Why do you not want schools?" the commissioner asked.

"They will teach us to have churches," Joseph answered.

"Do you not want churches?"

"No, we do not want churches."

"Why do you not want churches?"

"They will teach us to quarrel about God," Joseph said. "We do not want to learn that. We may quarrel about men sometimes about things on this earth, but we never quarrel about God. We do not want to learn that."

Meanwhile, white settlers were encroaching upon the valley, with their eyes on the Nez Perces' land. Gold was found in nearby mountains.

Two years later after the Great Father promised Wallowa Valley to Joseph's people forever, he issued a new proclamation, reopening the valley to white settlement. The Nez Perces were given a "reasonable time" to move to the Lapwai reservation. Joseph had no intention of giving up the valley of his fathers, but in 1877, the government sent the One-Armed-Soldier-in-Chief, Gen. Oliver Otis Howard, to clear all Nez Perces out of the Wallowa area.

In May, 1877, he summoned Joseph to Lapwai for a council which was to set the date they must surrender their land. To accompany him to Lapwai, Joseph chose White Bird, Looking Glass, his brother Ollokot, and the Wallowa prophet, Toohoolhoolzote.

Joseph presented Toohoolhoolzote as spokesman for the Nez Perces of Wallowa. "Part of the Nez Perces gave up their land," the prophet said. "We never did. The earth is part of our body and we never gave up the earth."

"You know very well that the government has set apart a reservation, and that the Indians must go on it," Howard declared.

"What person pretended to divide the land and put us on it?" Toohoolhoolzote demanded.

"I am the man. I stand here for the president," Howard said, beginning to lose his temper. "My orders are plain and will be executed.

The prophet continued prodding the One-Armed-Soldier-Chief, asking him how the land could belong to white men if it had come down to the Nez Perces from their fathers.

"We came from the earth, and our bodies must go back to the earth, our mother, but you must talk about practicable things. Twenty times over I hear that the earth is our mother and about chieftainship from the earth. I want to hear it no more, but come to business at once," Howard insisted.

"Who can tell me what I must do in my own country?" Toohoolhoolzote retored.

The argument continued until Howard felt he must demonstrate his power. He ordered the prophet arrested and taken to the guardhouse, and then he bluntly informed Joseph that the Nez Perces had 30 days in which to move from the Wallowa Valley to the Lapwai reservation.

"My people have always been friends of white men," Joseph said. "Why are you in such a hurry? I cannot get ready to move in 30 days. Our stock is scattered and Snake River is very high. Let us wait until fall, then the river will be low."

"If you let the time run over one day," Howard replied harshly, "the soldiers will be there to drive you onto the reservation, and all your cattle and horses outside of the reservation at that time will fall into the hands of white men."

Joseph knew now that he had no alternative. To defend the valley with less than a hundred warriors was impossible. When he and his sub-chiefs returned home, they found soldiers already there. They held a council and decided to gather their stock immediately for the move to Lapwai.

"The white men are many and we could not hold our own with them. We were like deer. They were like grizzly bears. We had a small country. Their country was large. We were contented to let things remain as the Great Spirit made them. They were not, and would change the rivers and mountains if they did not suit them."

The Nez Perces never reached Lapwai. Rebellious young warriors, angered at the conditions of the exodus, began raids that forced Joseph to fight running battles with the soldiers for months. The Nez Perces were defeated. Some Nez Perces escaped to Canada, and were rescued by Sitting Bull's Sioux. For Chief Joseph and the others, however, there was to be no freedom. Instead of conducting them to Lapwai, as the Government had promised, the Army shipped them like cattle to Fort Leavenworth, Kansas. There, on a swampy bottomland, they were confined as prisoners of war. After almost 100 died, they were transferred to a barren plain in the Indian territory.

When Joseph died on Sept. 21, 1904, the agency physician in Washington, where he had been exiled, reported the cause of death as "a broken heart."

"Neither Lawyer nor any other chief had authority to sell this land. It has always belonged to my people. It came unclouded to them from our fathers, and we will defend this land as long as a drop of Indian blood warms the hearts of our men." — Chief Joseph of the Nez Perces.

(This is an excerpt from the best-selling BURY MY HEART AT WOUNDED KNEE, by Dee Brown, to whom we give our deep gratitude for bringing forward the truth. The book is published by Holt, Rinehart, & Winston, and this excerpt was distributed by the Register and Tribune Syndicate. Copyright 1970 by Dee Brown. The book is available from AKWESASNE NOTES for $9 in hardcover, or $1.95 for the paperback, postpaid.

MISSIONARIES GAIN BEEF & CONVERTS AMONG "SINFUL" CHEROKEES

Bartlesville, Oklahoma — **"The Cherokee people are the only ones on the move today. The others are coming to them for help and guidance." So says Bob Stopp, executive secretary of the Cherokee Tribe in the current edition of *International Christian Relief World Bulletin.***

The Bulletin is a special fund-raising appeal for a $25,000 center, tables, chairs, hymnals, salaries for twelve missionaries, and "$10,000 for cattle to supply meat for our missionaries."

One of the missionaries is Dr. William Green and his family. The paper says that among the problems are "century-old deeply rooted feelings plus all of the usual problems and responsibilities of a mission to a people in this sinful and adulterous generation."

Editor Rev. Ray Martin of Collingswood, New Jersey, reports that while he was visiting the Cherokees, seven-year-old Robert Wright told him that he wanted to accept Jesus as his Saviour.

"He just bowed his head and asked for the forgiveness of his sins standing there in the garage," Rev. Martin reports. He told the boy that this made him a chief.

"CHIEF" ROBERT WRIGHT:

CHRISTIAN BIBLE TRANSLATIONS INTO INDIAN LANGUAGES PLANNED

Toronto, Ontario — The Canadian Bible Society will hold a "translators' institute" at Medicine Hat, Alberta, in 1972 to prepare Indians to translate the Bible into their native languages.

Although early missionaries translated the Bible into some Indian languages, most are inadequate today. A "Plains Cree Bible" of 1908 was the most recent.

CHURCH LOSES RELIGIOUS ARTIFACTS IN THEFT OF RETRIBUTION FOR CRIMES

Akwesasne — Religious artifacts were removed from the Roman Catholic Church at the mission here on June 11, and a letter was sent to the Watertown *Times* and AKWESASNE NOTES saying that the theft was a symbolic gesture.

The artifacts were returned via a courier to the Watertown newspaper office with a note saying they had been taken "to symbolize a certain amount of retribution for the thefts, murders and oppression caused by the various 'Christian' sects upon the American Indians."

The unsigned note identified the writer only as a "white citizen of the United States".

"The time is long past for the churches and government of this country to begin to respect the human rights and historical legacies given to white Americans, churches, and governments. I believe that until such a time, acts such as this are entirely justified. Be glad that I did not exhume the grave of a white. Be glad, as white anthropologists rob the graves of American Indians," the letter said.

The mission is in the part of Akwesasne claimed by the province of Quebec. The returned artifacts were turned over to the New York State Police.

—Pioneer Press photo

Frank Misquadace, Chippewa holy man, awaits his appearance as a witness in the Mushkooub draft trial.

FEDERAL JUDGE RECOGNIZES "INDIAN RELIGION" AS BASIS FOR DRAFT OUT

St. Paul, Minnesota — A federal judge in Minneapolis has acquitted a Chippewa of draft violation charges and informally noted that the Chippewa religion was a valid basis for conscientious objection.

Judge Miles Lord ordered acquittals for 22-year-old Steven Aubid on counts of failing to report for induction and of not keeping his draft board informed of his home address.

The government had moved for dismissal of those counts the week before the trial. But defense attorney Larry B. Leventhal objected, wanting an aquittal on the charges for the record.

The defense presentation was short, since Lord had only to act on an admitted defect in the draft board records — an improper induction notice to Aubid. The government presented no evidence and rested its case simply reading the charges against Aubid.

Leventhal had wanted other issues brought to the surface in the trial, but Judge Lord said he would not comment on something not before him.

Leventhal said that any Chippewa serving in the armed forces in Vietnam would be contrary to the 1855 U.S. treaty with the Chippewas. It ordered each Indian "to conduct himself at all times in a peaceful and orderly manner . . ."

While Lord would not comment on those aspects, he allowed Leventhal to speak briefly on what he considered the important issues of Aubid's case.

Leventhal noted the U.S. government's "fatal defect" in Selective Service procedure but said the defect was not in the file, but in the draft board's ignoring Aubid's religion. The attorney asked whether white society now can afford respect for the native American religion — which the Chippewas call Midewin.

Leventhal noted that the court had, in effect, recognized the Chippewa religion and the draft board blindly had refused to accept the defendant's statements regarding his conscientious objection.

Aubid, who also uses his name of Mushkooub, took the stand to testify that his religion has been a dominant factor in his life since he was a youngster on the Sandy Lake Reservation near McGregor.

(Thanks to Jim George, staff writer for the St. Paul Pioneer Press for his article.

CHRISTIANITY OK, BUT CHURCH HAS BEEN DAMAGING, BELLECOURT SAYS

Omaha, Nebraska — An Indian activist charged here that the church has been one of the "three main enemies" of the North American Indian in his struggle for social and economic advancement. The other two are the educational system and the Bureau of Indian Affairs.

Speaking at the University of Nebraska, Bellecourt, a Chippewa, said, "We are not against the concept of Christianity, but we are against the way it has been used against the Indian people. Christianity was taught to the Indian by persons who broke all Ten Commandments." *(Religious News Service)*

ONE YEAR'S WORK FOR ONE CONVERT IS NAVAJO MISSIONARY SUCCESS RATIO

Torreon, New Mexico — This town is the home of 1500 Navajos, situated among 50 square miles of canyons and mesas in north-central New Mexico. It is the home of 350 families. 50 have electricity. There are 2000 head of sheep, 500 horses, 350 cattle and 420 goats, too, according to the BIA's 1971 census.

It is also the site of several missions.

According to David Sky, who is responsible for the Dunkard Brothers Mission, and David McKenzie, pastor of the Tinnian Baptist Mission off the road to Crownpoint, there can be no hedging between Christianity and the traditional Navajo beliefs. A person cannot be a true convert and retain the conventional beliefs.

In the ten years he has lived in Torreon, Sky says he has recorded only about 12 true conversions. Young people come to the mission and talk about the Dunkard's fundamentalist teachings, "but they don't show up for church," he says. "We feel we're making progress spiritually when the parents bring their children to church," Sky said. "We don't try to pressure the first generation too much. We feel that it will take awhile. Some of the converts we have had stay in the church, but some go back to the old ways."

At the Baptist Mission, Mrs. McKenzie says her husband's church doesn't attract many young Navajos.

"I guess it's because we don't have dances," she said.

(Thanks for this excerpt from Peter M. Kelly's two feature articles done for United Press International on "the plight of the Navajo Indians".

ANGLICAN CO-OPTION OF RELIGIOUS LEADERSHIPS CONTINUES IN NORTH

Toronto, Ontario — A group of 15 Crees and Ojibwa will begin training this month to become Canada's first corps of Anglican trapper priests.

When they are ordained in three years, the native theological students will serve without pay to help meet the spiritual needs of isolated northern communities in the 255,000 square-mile diocese of Keewatin. The trapper priests will earn their livelihoods as they did before ordination — as trappers, loggers, fishermen and guides.

According to Right Rev. Hugh Stiff, Bishop of Keewatin, the new program sprang from a remark made by a Cree representative to the Bishop's Council.

"The man wanted to know why his village could not have a communion service every Sunday as white villages have, instead of every three months."

It was agreed that each village would select from their people a man whom they thought was "godly" for priestly training. The Bishop's Council, consisting of Indian advisors to the Bishop, screens the candidates. They then undergo a nine-week training course spread out over three summers.

The missionary franchise for the Keewatin area was assigned to the Anglican Church by the Canadian government decades ago.

(Thanks to Toronto's Globe and Mail for most of the information in this June 1 report.)

CHAPLAIN IN ARMY INTENDS TO APPLY EXPERIENCE ON HOPI NATION MATTERS

El Paso, Texas — Chaplain (Major) Caleb Holetstewa Johnson, Hopi, has been appointed new chaplain for the School Brigade at the Air Defense School here.

Looking back over his 11 years in the Army, Chaplain Johnson is quick to praise the Army for its invaluable training in preparing him for future tribal leadership. "I am receiving a fantastic background of management, leadership and administration," he said.

Johnson left the reservation at the age of 13 to attend a Presbyterian Mission school at Ganado, Arizona.

Major Caleb Johnson

RACISM

Ann Arbor, Michigan — Mrs. Virginia Barner, a Nishga from the Pacific Northwest, is a student at the University of Michigan here. Recently, she read in the daily student newspaper a ritual chant belonging to Michigauma, the senior men's honorary society:

> *"Then to the mighty oak of Tappan*
> *Dashed the screaming yelling redmen*
> *To the tree of Indian legend*
> *Where the White men pale and trembling*
> *Stood around the mighty oak tree*
> *Warriors choice of paleface nation.*
> *. . . painted demons*
> *Swooped and caught their prey like eagles*
> *Loud the war cry stirred the stillness*
> *As they seized their hapless captives*
> *Forth they bore them to the wigwam*
> *There to torture at their pleasure."*

"I wasn't too surprised," Mrs. Barner said of the poem. "Because that's about what we get from the white students in war paint impersonating Indians." But she decided to take action.

She filed a complaint on May 8 with the Michigan Civil Rights Commission, charging the university with permitting Michigauma to ridicule and distort the American Indian culture and demanding an end to the yearly ritual. But as of June 25th, the Commission had taken no action and a spokesman said no hearing had been set.

The man who oversees the Michigauma ritual, which includes the war-painted male students carrying on a mock battle and duckwalking across the campus, is faculty adviser John Feldkamp, whose Michigauma name is "Drooping Feather." Feldkamp is also director of university housing and once a member of the "Tribe" as Michigauma members refer to it.

Feldkamp said he was surprised by the complaint, the first in the group's 50-year history. He said Michigauma has always had the highest respect for Indian tradition, but admitted the group did not have any American Indian members.

Mrs. Barner, the mother of a married daughter and two other children, is basically a quiet woman who lives in a quiet neighborhood. "I'm not a militant," she said, "but I found out that you can't make anybody listen to you unless you get their attention first. . . Their disgusting spring ritual is the only thing Michigauma does that has anything to do with my people."

Helena, Montana — An "American Indian Hall of Fame" is in the planning stages here. Spearheading the effort is John Quigley, who also developed "Frontier Town" near here. The project is backed by a number of Helena businessmen, attorneys, and Montana state officials.

From time to time we receive inquiries from readers who have received mail solicitations for funds. They have asked if the organizations were legitimate, and if the monies were well used.

In each case, we write the organization for information. One organization that was asked who was on their board, and for a financial report was the SOUTHWEST INDIAN FOUNDATION, Post Office 86, Gallup, New Mexico, directed by Reverend Schmidlin. We have received no reply. So — we can only say that anyone wishing to donate their money here will have to make up their own minds about this. We will be glad to receive information from the foundation at any time.

HOW OUR CHILDREN LEARN — This picture appeared in the Springfield (Massachusetts) Daily News *showing city mayor John J. Palczynski seated, "treated to war dance by Chief Big Wind of Navajo Tribe of Algonquin Nation. Actually, Big Wind is James Curtis of Westfield YMCA in dramatic demonstration of expanded Indian Guide program, part of a nationwide project for fathers and sons."*

Albuquerque, New Mexico — The May, 1972, issue of *The University of New Mexico Alumnus* has an article by Jess Price, director of public information at UNM, detailing how the university came to be the possessor of a beautiful totem pole.

The pole was taken from the communal house of the Seaweed Clan. It was purchased by Frank C. Hibben, still an anthropologist at the university, some 31 years ago. It came from a Tlingit village in British Columbia.

"I regret to say it," Professor Hibben is quoted as saying, "but I bought the totem pole from Jim Seaweed for just two cases of whiskey." The article says that when Mrs. Seaweed objected to the sale, he "threw a little more hooch into the bargain".

Perhaps if the Tlingits offered to repurchase the pole for two cases of whiskey (plus a little more hooch), plus interest, the Department of Anthropologists might consider it a bargain to sell it back, slightly used, of course.

Or consider Professor E.P. Hunt of Stanford University who supplements his salary by giving lectures on Indians of the Southwest. His documentary motion pictures are accompanied by "authentic Indian music", and his advertising brochure says you can view "weird ceremonies". It says that "a great deal of time has been spent among the Indians themselves" and that "such relationships have been very favorable for the producing of the fine colored motion pictures." Such are the wages of sin.

The Indian Trader *magazine has agreed that a classified advertisement selling Indian skulls was not in good taste and said it was simply because the incoming ads were not screened closely enough. They will rectify the matter, they told Iroqrafts at Ohsweken, Ontario, who originally called the offensive ad to the attention of AKWESASNE NOTES.*

Or maybe you will want a "Hilarious Big Chief Incense Burner." They're available from Sunset House, 176 Sunset Building, Beverly Hills, California 90213. "You will be amused by his whimsical expression as he sits in full headdress, aromatic incense smoke pouring from his peace pipe!" That's what the ad says. . . .

Topeka, Kansas — A brief scuffle marred an otherwise peaceful demonstration June 8th here by a group of American Indians protesting a performance by a group of LaJunta, Colorado, Boy Scouts, the Koshare Dancers.

The scuffle occured when a small group tried to enter the Topeka Municipal Auditorium where the performance took place, resulting in five persons being arrested. The remaining protesters carrying signs which read, "This is another racist attack on America's minorities" continued to picket. *(Associated Press)*

CHICAGO area native peoples are upset with a "dig" being conducted by the College of DuPage and Charles Ellenbaum of the department of anthropology. After finding a burial site on the Fox River Valley near Downers Grove, they have excavated grave after grave. One student, Pat Kettlestring, was quoted in the local paper as saying that it is "glamorous" to take home artifacts.

Stevens Point, Wisconsin — Last Autumn, native American students at the University of Wisconsin here issued objections to the use of a skeleton of an Indian person for display purposes in the museum. Ancient beliefs that man doesn't enjoy entry into eternal rest until his flesh and bones have been entirely disintegrated were not being honored, they said.

Now, museum officials have agreed to take the display down, and discussions are now underway as to where the bones should be buried.

(Thanks to The Pointer *for this information.)*

"What do you get when you drink FUNNY FACE from a thimble?" (replying with eagle-feather headdress) "A mini-ha-ha." That's what it says on a kids' drink mix made by Pillsbury Co. 'Tis a small matter, but if you aren't amused, write them at Minneapolis, Minnesota 55402.

Granville, Ohio — The Denison University Senate has voted to drop "The Indian" as the athletic symbol of the college. Departments at Denison were instructed to phase-out the "big Red Indian" forever. Letters were sent to area merchants requesting that they halt the sale of decals, etc., on which the big Red Denison Indian appeared.

Articles in AKWESASNE NOTES were used as evidence of the Indian opposition.

Student body president Dean Hansell termed the move a necessary one "in the attempt to instill in people the idea that Indians are not objects of Americana, but real live people."

Fargo, North Dakota — The largest daily newspaper in North Dakota has announced a campaign to get the Indians, Black Hawks, Braves and Redskins off the sport pages.

Sports editor Ed Kilpack of the Fargo *Forum* said the policy is to omit nicknames of sport teams which have any reference to the American Indian.

"This newspaper believes Indians have a case in their attempts to rid our language of terms which are offensive," Kilpack said. He said the newspaper decided that "a minority group is being unjustly persecuted through careless use of the English language." *(AP)*

Americans do funny things with names. With Indians, names usually mean something, and one cannot separate the name from the meaning. Many athletic teams and businesses adopt Indian motifs — and somehow think they are honoring Indians by doing so.

We are more interested in real things than being honored by names. What good is it if a school calls itself the "Indians" while its textbooks ridicule and distort us, and none of our people attend the school? What good is it if the states are names of Indian places, and the rivers are named in the Indian languages, when the Mississippi, the Missouri, Lake Erie, and the rest, are polluted and poisoned?

Should we become excited because there is a Mohawk Airlines, Mohawk Carpets, Mohawk Tires, when our name is exploited so someone else can make money?

It will only be when American people realize that Indians are living, twentieth century honest-to-goodness human beings that our lives, hopes, ideas, and lands will be respected and appreciated. As long as we are stereotyped and abstracted into college and product names, cowboy movie backgrounds, advertising gimmicks and tourist attractions, we will continue to be unreal shadows on the American scene.

Even if our request to abandon the use of our names for college teams is irrational and emotional, we ask that it be honored for one reason that should be sufficient if it is really true that you give us your respect: We, the people you call Indians, ask that you not use our name that way. That should be reason enough.

***THE FRUITS OF RACISM** — This is Vietnam, 1972. It could be Cheyenne, Lakota, or Pomo country, a century or less ago. These are children who have been bombed with Made-in-USA napalm. They are not white children. We're sorry if the horror of the photo troubles anyone. For Indians, it will stir up old memories. For Western, Christian, civilized man, it is a reminder to haunt — an imperative to deal with racism and to root it out wherever it may be found. The area where these children live is known to the U.S. troops as "Indian Country."*

Kanai News
Box 808, Cardston, Alberta

From a low moan to a sudden shrill shreik the wind clattered the shutters while lightning was fencing the sky and just as the torturing thunder clapped again, I shot up to a sitting position screaming, "I don't wanna be a Chief! I don't wanna be a Chief!"

Even the most evil and sinisterous characters of Transylvania portrayed by Vincent Price of Boris Karloff will be frightened by the ghoulish thought of being a chief for the Blood Reserve.

In being a chief, or councillor if you prefer, you usually start out being over-estimated, overweight, over-anxious, and over-the-hill before you know it. You end up being undermined, underproductive, underdeveloped, under-dogged, under-handed, under nourished, underpaid, and completely under-rated by everyone. In other words, completely unappreciated regardless of effort or achievement.

On being a councillor you are given a miniscule power, a pseudo-prestige which by far is outweighed by the hell you receive. It is a lonely job and makes you old before your time. The relatives and friends that pat you on the back when you first got elected are ready to stab you in the back at the end of your term for not receiving the favors that were expected of you.

What haunts me most on being a councillor is why should I be fool enough to be in there where all blame is laid, when I can get a good job with a salary and do as I please, guilt-free, and when cornered, blame it on the council? This way I can have sweet dreams and live happily ever after.

—Everett Soop

The River Times

Many villages and regions are now being bombarded with "experts", "consultants" and questionable "firms" that are anxious to spend our money. Every village and region has to adopt a vocabulary that includes one word. That word is NO! Don't call us. We'll call you.

There is no question in my mind that it is going to cost money to organize the villages and regions of Alaska. Money is short and we will have to pay for the use of this money. The fact that Congress, in its wisdom, neglected to provide front money indicates to me a deliberate attempt to guarantee failure.

It is criminal to force the regional Native associations to borrow money. The land that was taken was paid for and the Alaska Native Land Claims Settlement Act provides authorization to appropriate $12.5 million this (1973) fiscal year. This first payment would be made available only after an enrollment is complete, and the regions are organized under the terms of the Land Claims Act. There is no guarantee that there will ever be any appropriation.

There has been much confusion about the economic state of the Native people since passage of the Land Claims Act . . . many people think we are filthy rich. They think that the Land Claims Bill is an instant answer to the plight of the Alaska Native.

I invite all those who think we have money to read the Land Claims Bill carefully. It will be a long while before Native people begin to enjoy any meaningful benefits from the bill. Anyone who lays claims to fame by this bill should read the bill and acquaint himself with its inadequacies.

I know that the regions will rise above the inadequacies of the Act and make a success of it even though it is designed to fail. I have confidence in all of our people and their minds. We will be able to move ahead together.

— Nels A. Anderson

The Action News
Three Affiliated Tribes CAP Program
PO Box 605, New Town, North Dakota

Almost every Indian who reads this article has a relative living in an urban setting, yet we do not think of that individual relative as an Urban Indian. But we do classify other Indians living in the same setting as Urban Indians. Why?

There's always talk that so-called Urban Indians want eventual control of the reservations. If this is so, as many think, why did they leave the reservation in the first place? Because the very same people who are calling them Urban Indians were probably the ones who persuaded them to leave the reservation with suggestions such as, "Get away from here and go someplace where you can make a decent living for yourself,", or "go to the cities and learn a trade," etc. Yet when these people do as suggested, . . . they are shunned or criticized.

. . . So perhaps before we keep trying to write as an Indian nation, we should first accept our own tribal people who are not living on the reservation. *(by Sonny Hare)*

The Native Press
Indian Brotherhood of the North West Territories, Box 2338, Yellowknife, NWT

(An article, "Family Planning in the North" says that "Family planning will be one step in solving our many problems we face in the North, such as the high cost of living, medical expenses, and lack of housing accommodation. . .")

Information on Family Planning and on Birth Control methods can be very useful in the North as elsewhere. Ignorance of what should be known is always an evil.

But birth control will not solve in the north [these problems]. In the world, all "poor" countries are poor, not because of their population situation, but because of political corruption, exploitation of one class of people by another, because of economic dependency on other nations.

The Native people arc not poor because they are many. They will not be less poor even if they are less in number. Family planning programs have no meaning whatsoever UNLESS they are PRECEDED by an all-out program of development and of better distribution. Family planning has never brought development, and it never will.

—R. Fumoleau

The NAMI News
National Association of Metis Indians, Route 1, Morehead, Kentucky 40351

This new organization, founded by Bob Christian, has published a three-page mimeographed newsletter. No price listed; send donation to cover costs.

INDIAN PRESS

The Reporter
Urban Indian Development Association, 1541 Wilshire Blvd., Los Angeles 90017

The L.A. Times recently ran a UPI story headlined, "Indian Trading Posts Accused of Craftiness." (Six Arizona trading posts were selling Japanese/Chinese made "Indian goods" as authentic crafts.

Some non-Indians have interpreted this to mean that the Indian craftsmen had been misleading the public. A better headline would have been, "White Trading Posts Accused of Craftiness".

Almost all trading posts are owned by non Indians. The Indian's involvement is to sell crafts so he and his family can survive. Considering the time spent in making a craft, the Indian receives litt.e High prices are due to high profits demanded by traders. Many traders have passed off the Japanese imports as genuine Indian-made crafts, which has cheapened the demand for authentic beadwork and jewelry.

For many years, Indians have been advocating that Congress impose strict import controls on "Indian" crafts, but these pleas have fallen on deaf ears. . . . We are asking you to write to your Congressmen and ask them to help enact legislation to protect tourists from fraud, and to protect our true American culture heritage.

— Alvin B. Deer

The Saskatchewan Indian
1114 Central Ave., Prince Albert, Saskat.

With the Gray Report on Foreign Ownership presented to the Canadian Government, it becomes increasingly apparent that the report fell far short of its expectations. The real experts on foreign ownership were not consulted.

Seeing as how the Indians have lived under foreign ownership longer than Canadians, we should be considered experts in our field. This sudden interest in Canadian Nationalism raises a number of very serious problems.

'Excuse me sir! Someone about foreign ownership to see you!'

What if the United States turned over all its industry [in Canada] to Canadians? Would there be enough trained personnel to handle it? What about management? People shouldn't just make demands without being able to provide a credible alternative.

And are Canadians really ready for all that power? Feuds and political upheavals would probably result as people with too little training and experience took over seats of power. And there is the problem of money. It is estimated that $1.8-billion leaves Canada annually in terms of profit. Could Canadians handle all that money? Or would they just drink it up?

It should be fairly obvious that Canadians need the United States to look after them otherwise the resulting anarchy and chaos would ruin a once strong people.

Carolina Indian Voice
POBox 872
Pembroke, North Carolina 28372

(a publication of Henry Berry Lowry College)

This is a new publication of a new Indian community college. Bonnie Hunt is editor of the four-page tabloid-size typewritten paper.

SMOG SIGNALS
AMERICAN INDIAN INFORMATION ANDACTI
ROUP 13 1414 N 27 St. Milwaukee, Wisc 53208

EDITORIAL: While recognizing that history is made by the people, the Native American movement never denies the role that outstanding individuals play in history; the movement only points out that the individual role is, in the final analysis, dependent upon given social conditions.

Likewise, the movement never denies the role of spokesmen in Native American movements. In the words of famous ideologists, the spokesmen are those who are the "most authoritative, influential, and experienced." Undoubtedly their authority, their influence, their experience are valuable assets to the movement, the organization, and the people. We Native Americans can appreciate that from our own experience.

Of course, such spokesmen emerge naturally from the midst of the mass struggles and cannot be self-appointed. Unlike the spokesmen of the exploiting conquerors in the past, the spokesmen of the Native American movement stand not above the people, but in their midst, not above the organization, but within it.

Precisely because of this, they must set an example in maintaining close contact with the people, in obeying the movement principals, and observing movement discipline. Love for the spokesman is essentially an expression of love for the interests of the movement, the organization, and the People, and not the deification of an individual.

Our movement abhors the deification of the individual. A spokesman must present an image that will reflect the will of the people and the movement. The spokesman must not create deification of himself. . .Likewise, the movement has always been against exaggerating the role of spokesmen in works of art and literature. Of course, the cult of the individual is a social phenomenon with a long history, and it cannot but find certain reflections in our movement and public life.

—Kanai News

"I keep having this nightmare that we're not Indians anymore."

Minorities
Université de Haute-Bretagne, avenue Gaston Berger, 35 - Rennes, France

Le premier numéro d'un bulletin, vous trouverez des témoignages et des études sur la situation actuelle de diverses minorités ethniques, ainsi que des articles consacrés a la critique des politiques d'intégration et des pressions destructrices auxquelles sont soumises, ou promises, les populations minoritaires.

Milwaukee A.I.M. Newsletter
3328 W. Lisbon, Milwaukee, Wisc. 53208

August 14, 1971, was probably just another day in the lives of most people. But to members of A.I.M. and all Indians of Milwaukee and across the country, something was in the air. A small portion of our land which the double-tongued White Fathers saw fit to steal, was seized and put back into the hands of the original owners. I emphasize 'small portion' here because in contrast to what really belongs to us, the McKinley Beach Site is microscopic. There should be no question in our minds as to whether or not such a seizure of land was necessary — it was. There is no room for debate in a situation where the survival of a people is concerned. . .

The overall results of our move will probably never be realized for another ten or twenty years. Perhaps we'll never see the end result during our existence as an Indian People. But the point of time is immaterial. . .there has to be a beginning, a start, a point, a turning point in every struggle. . .

Let it suffice to say that a surface has been scratched, a way paved for advancement for a people too long neglected. McKinley Beach Coast Guard Station was not a main objective of A.I.M., but rather a symbolic turning point for all of us concerned.

Members of the BIA's Agricultural Extension service met with an indiscriminate body of Seneca councillors February 29 to propose a new use for the Thomas Indian School. The operational expenses of the school will be met through a plan whereby the Seneca Nation would enter the "ethnic cheese market". With great enthusiasm, BIA spokesman Thomas Burden explained that the Seneca Nation would buy a large herd (or flock) of sheep, and would then prepare to milk the sheep.

Students at the vocational school would be Indians from all over the country and would provide the labor to milk the sheep. The milk would be taken to a cheese factory [to make Romano and Roquefort cheese].

In addition to the sheep, Mr. Burden also proposed the Seneca Nation go into the business of raising blooded heifers. (In theory, the Seneca Nation could become America's first source of ethnic cheeseburgers.)

Some of the land would be at Allegany and some of it at Cattaraugus. He was asked if that meant that a large part of the actual farm would be located 35 miles from the school. "Yes," he said, "it is nothing to bus children that distance." (Someone suggested busing the sheep, but reporters felt that this statement might be a joke as crossbussing of sheep is probably unconstitutional.

The usual element of complainers and dissenters was on hand. People asked . . . if Senecas teach Navajos how to raise sheep, will the Navajos be asked to teach the Senecas to throw the snowsnake? Why is it with all the sheepraisers in the country, none are milking sheep?

The council needs some BIA plan which they can turn down as a gesture to the Seneca people to prove that they are not really BIA dupes. They are expected to turn the project down. **(Tribal Indian News,** *613 Wellington, London, Ont.)*

COMMISSIONER STAKES CREDIBILITY AS HE ADVISES GOVERNMENT TO PAY CLAIM

Calgary, Alberta – The Indian Affairs Department is being officially advised to pay Alberta's Blackfoot Indians $33,200 – plus interest since 1877 – as their share of ammunition money accrued since the signing of Treaty Number Seven, the treaty that opened the Canadian west to white settlers.

If the Government acts on the recommendation of Lloyd Barber, the Commissioner of Indian Claims, the door may be opened for a series of claims of breach of trust that could conceivably cost the Government millions of dollars.

The ammunition money of $2,000 per year was written into Treaty Number Seven, which was signed by Blackfoot, Blood, Sarcee, Piegan, and Stony Indians at Blackfoot Crossing in September, 1877. Each band was to get $400 a year, and the $33,200 award figure is based on the money owing the Blackfoot from 1877 to 1960, the year the band made its first petition. At the rate of 5%, interest would be $4 million. At the current 7.25%, it would be $21 million.

The Blackfoot contend the ammunition money was never paid. At a hearing on January 20, Commissioner Barber upheld their argument. He also agreed to recommend they be given full documentation on a long list of complaints involving land sales, mineral rights, and road allowances involving $5 million for the Blackfoot alone, and unspecified millions for the other southern Alberta bands.

Former Blackfoot Chief Clarence McHugh, who recently replaced Harold Cardinal as president of the Indian Association of Alberta, began the legal action on the ammunition money and other claims in 1960. Pointing at the list of grievances, he says, "They've carved up our land like a turkey, feathers and all."

Treaty Number Seven was first signed by Crowfoot, chief of the Blackfoot, at the crossing 64 miles east of Calgary on the Bow River, just south of what is now Cluny on the Trans-Canada Highway. Representing Queen Victoria was Col. James Macleod, of the North West Mounted Police, the founder of Fort Macleod, 110 miles south of Calgary.

In exchange for the ammunition, the Crown took over virtually all of Southern Alberta, with the exception of the reserves. The Indians maintained hunting rights. "They also gave us some axes and stuff . . . I guess," a Sarcee councillor said at the hearing. Chiefs were granted $25 a year, councillors $15, and all other Indians collect $5 a year.

In 1970, at an Indian gathering, Indian Affairs Minister Jean Chretien told an Indian gathering that it was the intention of his department to honor Indian treaty rights. This ruling, the first by the Claims Commissioner, is the test of his pledge.

The reserves set up in the treaty have settled the Blackfoot at Gleichen, 65 miles east of Calgary, the Sarcee on the edge of the city, the Bloods 140 miles south on Highway 3, the Piegan in the Pincher Creek area 150 miles southwest, and the Stonies 40 miles west of the city.

In Ottawa, the Department of Indian Affairs was noncommittal on whether it would honor the commissioner's finding. "We're talking of several years," was the estimate of an aide to Chretian, as to how long the process might take. He stressed that Dr. Barber was appointed as an independent commissioner with a mandate to make recommendations, but not final decisions on the settlement of treaty claims.

Among the other issues which the commissioner will recommend that Indians see documented are:

– the unlawful sale to the Canadian Pacific Railway at an 'improvident' price, of railway right-of-way from Gleichen to Carseland, roughly 25 miles, without adequate compensation.

– the mining and sale of coal by 'persons unknown' on the reserve.

– the sale of more than 100,000 acres of reserve land in 1911 and 1917 without compensation.

– the expropriation of land for three highways across the reserve, without payment (including the Trans-Canada highway.

– the accounting of all money by the Crown as trustee received by the Blackfoot from 1877 to 1960.

(Thanks to Dan LaRocque, writing in the Toronto Globe and Mail *for January 22, 1972 , and to that paper, for info.)*

ALBERTA INDIANS LEFT A CLEAR FIELD AS UNIVERSITY AVOIDS 'NATIVE STUDIES'

Edmonton, Alberta – A proposal to study the need for a native studies program at the University of Alberta has been called "presumptuous".

University President Dr. Max Wyman said the proposal by the U of A Graduate Students' Association was the wrong way to approach the problem of Indian education. "It's very presumptuous of any group, particularly a university group, to try and tell native people what they should have," Dr. Wyman told a meeting of the faculties council.

Dr. Wyman said he has been involved in discussions regarding the proposed Alberta Indian Education Centre and it is clear that the solution is for "the Indian people to set up their own school."

(Thanks to the Edmonton Journal for December 7, 1971)

SIX-MONTH SIT-IN BRINGS VICTORY AND NEW SCHOOL TO COLD LAKE PEOPLE

Edmonton, Alberta – A six month sit-in by Cold Lake Indians ended April 21 with the Indians claiming victory over Indian Affairs Minister Jean Chretien.

The Indians moved into the Indian Affairs Regional Office on the 27th floor of a downtown building last October 28 and said they'd stay there until Mr. Chretien did something about educational policies and living conditions on reserves.

Chief Ralph Blackman of the Cold Lake Reserve said April 21 that Mr. Chretien had signed an agreement for school facilities costing about $750,000. This was a victory for the Indians.

When the sit-in started, about 100 Indians from the Cold Lake, Kehewin, and Saddle Lake reserves were involved, but by mid-November, all but Cold Lake had settled their differences with the department. With the protest attracting less and less attraction, finally only Chief Blackman and his family remained.

Before starting the sit-in, the Indians pulled 255 children out of schools in towns surrounding reserves as part of the protest. They will return to school next week.

The Indians wanted facilities for students from kindergarten to Grade 12 on the reserves. The federal government countered in March by offering facilities up to Grade 6, but the Indians said grade 9 was as low as they would go. The agreement signed by Mr. Chretien will provide seven classrooms plus a kindergarten and a gymnasium.

Chief Blackman said agreement had actually been reached between Mr. Chretien and the Indians verbally about two weeks ago, but he refused to leave the office building until the minister's signature was on the agreement.

(Thanks to the Canadian Press for its dispatch quoted above.)

"I have this terrible feeling that if we give them money for ammunition they'll buy ammunition."

BACK-TO-WILDS MOVEMENT ATTRACTING MORE NATIVE PEOPLE IN ALBERTA

Rocky Mountain House, Alberta – Alberta's two groups of native people who have moved from their reservation into the wilderness are beginning to draw native people from other provinces who want to reject the current society of Canada to return to the natural Way of Life.

Ernest Tootosis, a Cree from Poundmaker's Band, has left his reserve in Saskatchewan to join the Mackinaw band, now camped in the Nordegg area northwest o f Calgary. He brought his white wife and eight children to live in the mountainous wilderness last August.

Now they have decided to stay. "We have found what we are looking for," says Mr. Tootoosis.

Robert Smallboy, a 73-year-old chief, started the back-to-nature movement four years ago when he led 140 followers to live on Crown lands. Originally greeted with cynicism, the wilderness Crees gained respect with each severe winter they weathered.

A second band led by Lawrence Mackinaw separated itself from the Smallboy band for various reasons, and is situated close enough to the Nordegg village to send its children to school there by bus. The children of the 27 families remaining with Smallboy do not go out to school, but receive some education within the camp.

Tootoosis says the way of life of the wilderness camp offers "our only chance for survival as a people. We can speak our own language and worship the Great Spirit and live close to nature as we were meant to live. North America was created for a certain kind of people – people who will respect it and not destroy it. If we just keep going in the ways of White Society, we will soon be asking ourselves – where is the air we can breathe? Where is the water we can drink?"

For three years, Tootoosis was second vice-president of the Federation of Saskatchewan Indians.

(Thanks to Carol Hogg, staff writer for the Calgary Herald, *and to her paper for information.)*

HEALTH SERVICE CAREER education fellowships of about $2,000 annually at the University of Alberta will prepare Indian students for administration of hospitals, nursing services, social services, and medical care. A bachelor's degree is required. Contact Faculty of Medicine, Division of Health Services Administration at University of Alberta, Edmonton 7.

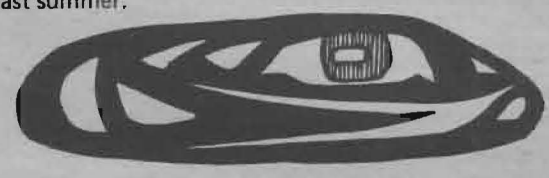
BLACKFOOT OLD SUN COLLEGE ADAPTS TO INDIAN NEEDS AND LIFE-STYLES

Gleichen, Alberta – On the Blackfoot reserve near here, there is a campus with a difference.

Old Sun is a community college, a satellite of Mount Royal College in Calgary, and it is bilingual – English and Blackfoot. There is no curriculum as such, and the enrolment fluctuates from day to day. There are no grades, no admission standards.

Officially, there are 100 students, but most days, somewhere between 50 and 70 put in an appearance.

Old Sun got under way in an abandoned missionary school on the reserve, 60 miles east of Calgary, with help from Ernest Tyson, a teacher at Mount Royal, who came up with Ken Bradford, a University of Toronto graduate as director. The unconventional college received approval from the Department of Indian Affairs last summer.



At Old Sun, the Blackfoot bus cooperative delivers students to the door at 9 a.m., approximately. But there's cushion time before classes start – a daily Oomoowap, which translates as "people get together." If someone dies on the reserve, classes aren't held, because almost everyone will be going to the funeral. Students work in groups, under the tutorship of four instructors. When they master what one group is working on, they find another where something new is happening. If there's farming to be done, families to be cared for, they drop out for a week or a month, come back when they want.

"A student might not turn up at 9, but he's just as likely to stay all night if he likes what he's doing. It's not like white society, which operates by the clock," Mr. Bradford says.

A story Bradford likes to tell is about the man whose wife enrolled in mathematics. The husband scorned the idea of school, but when a general farm-maintenance course started, he enrolled. He could see the sense in learning how to fix his tractor. But he soon discovered he didn't know enough English to understand the operator's manual. So he joined the English class. As work on his tractor progressed, he discovered he needed some math. He joined that class too.

"If we had standards of admission," Mr. Bradford says, "that man would have been tested before starting mechanics and refused entrance until he'd taken English and math. And he would have said to hell with the whole idea. But if you get a man interested, he learns what he needs to know to fulfill his interest."

There are about 2,400 people on the reserve of 174,000 acres.

MASSIVE GATHERING PLANNED FOR NEW FRED QUILT INQUEST IN KAMLOOPS, B.C.

Kamloops, British Columbia — A large number of Indians from Canada and the United States are expected at an "Indian forum" to be held here July 17, the same date as that set for the second inquest into the death of Fred Quilt.

The forum is arranged by the Fred Quilt Committee, an Indian protest group, which says it expects at least 3,000 to attend. Chairman Norman LaRue says the forum will discuss Indian leadership, ethnic policies and problems, and draw attention to the general difficulties faced by native peoples.

Quilt died at Williams Lake November 30. At the first inquest in January, his wife testified an RCMP officer had jumped on quilt. This was denied by the police, and the coroner's jury in Williams Lake ruled death was accidental, and no blame should be attached.

Indian protests followed. Persistent action by organizer Clarence Dennis caused attorney-general Les Peterson to launch an inquiry. The investigation showed that there was a close association between two of the inquest jurors and the Royal Canadian Mounted Police — one was an auxiliary member, and the other lived in the same house as the RCMP.

LaRue hopes that a national and permanent organization will emerge from the forum. A new American-Indian-Movement (AIM) style organization would foster Indian unity not only among "Canadian" Indians, but with Indians throughout North America.

LaRue said the new organization could "demonstrate the inability of the courts of law to come to terms with the basic issues. It would mobilize pan-Indian opinion against the denial of political rights and fundamental human rights."

The need for such basic things as self-determination, cooperative economics, collective work and responsibility, Indian religion would be stressed and included, LaRue said.

Further information about both the Forum and the formation of the national organization and local chapters can be obtained from LaRue at †302-101 East Seventh, Vancouver, B.C.

MOUNTIES MORALE, FRUSTRATION, ON RISE; "TAKE IT OUT ON INDIANS?"

The kind of problems within the Royal Canadian Mounted Police force that could lead to a Fred Quilt situation have been outlined by Jack Ramsay, a former corporal in the RCMP.

In an article in the July issue of *Maclean's* magazine, Ramsay says that the RCMP is "much more concerned with polishing its image than with pursuing its ideal . . . Morale has fallen so low that alcoholism and suicide have become serious problems." Ramsay was in the force for 14 years. The need to submit unending streams of reports, says Ramsay, insures that "any member of the force with ten years experience has learned to lie skillfully."

Ramsay says that much lying is done in court to get convictions to make a Mountie's statistics look better.

He details a case where he requested permission for a plane flight into an isolated Indian community threatened by a person drunk and firing a rifle. One man eventually died as a result of the incident. Permission was refused. Later that year, an RCMP plane flew a highranking officer and his wife to the local Mounties' ball, then flew on to pick up another Mountie's son so he could play the bagpipes for guests at the head table.

Mounties find it so easy to get convictions agains Indians — and to make their reports look good — that half the prison population of Western Canada is Indian, Ramsay says. Indians make up less than 10% of the population of the area.

The force's stern discipline and unbending rules make Mounties take out their frustrations on the public, he says. 14 out of the 123 Mounties who died in service in the ten years ending September 1964 — the only figures available — committed suicide.

(Thanks to the Toronto Star for their review of this article.)

***NEWS ITEM:** "On July 8, 1874, when the Force was less than one year old, the long scarlet line of the first contingent of Northwest Mounted Police rode west from Dufferin, Manitoba, into a vast and lonely land. It was a region without law and order. On that day, this courageous band of men began an epic journey that was to tame the wilderness and secure Canada's sovereignty over 250,000 square miles of new territory. The Royal Canadian Mounted Police will soon be celebrating its 100th year of service to Canada."*
(Cartoon by Everett Soop, Kanai News, Box 808, Cardston, Alberta)

INDIAN BOY SHOOTS AT MOUNTIES, 'ARCHIE BUNKER' JUDGE SHOOTS BACK

Prince George, British Columbia — A 16-year-old Indian boy was sentenced to prison for a shooting fracas involving himself and eight RCMP officers.

Justice J.G. Gould of the British Columbia Supreme Court cited "the outstanding tragedy of the Indian people — their inability to handle liquor," in sentencing the youth to two years less a day definite and two years less a day indefinite on a charge of discharging a firearm.

Patrick pleaded guilty and admitted firing 15 to 20 shots at RCMP officers crouched behind their cars in Fort St. James, 30 miles northwest of here.

Gould noted that Patrick had had 17 juvenile convictions since he was 13 years old, and said he was a "victim of his environment. The environment is as appalling as his record," the judge said. "He has been cursed with it ever since birth."

The judge said he has taken note of an exteemely high crime rate among Indians during his seven years on the bench, and said liquor was involved in virtually all of the offences committed by native people who appeared before him.

"I don't know when the Indians will realize that virtually all their trouble comes from liquor," said Gould. "This is not the fault of the white man — it is the lack of self-control of the Indian."

The British Columbia Association of Non-Status Indians, upon hearing of Judge Gould's remarks, demanded that the Federal Government dismiss him.

Fred House, president of the association, said Gould was "like an Archie Bunker". "For the average citizen to say such things is indeed unfortunate; for a justice of the Supreme Court to do so is totally inexcusable . . ."

thanksto canadian press

NATIVE POPULATION IN CANADA'S PRISONS

Canada's native population is about 2% of the total. Recently David Orlikow, Member of Parliament for the New Democratic Party, had the exact statistics on numbers of inmates who stated their race as "Indian". Others of obvious Indian heritage are known to have declared themselves as "Canadian". Some say figures for provincial jails are even more striking.

	Inmates	*Indian Inmates*
H.M. Prison, Newfoundland	6	3
Dorchester	432	15
Springhill	239	11
St. Vincent de Paul	481	1
Federal Training Centre	276	2
Leclerc	434	2
Cowansville	349	3
Special Correctional Unit	62	3
Archambault	378	2
Ste-Anne-des-Plaines	62	3
St-Hubert Centre	11	0
Kingston	699	7
Joyceville	477	12
Prison for Women	86	10
Manitoba	427	126
Saskatchewan	133	117
Drumheller	353	100
British Columbia	470	57
William Head	103	24
Matsqui	516	46

POVERTY & PREJUDICE INCREASE INDIAN MILITANCY AND VIOLENCE IN REGINA

Regina, Saskatchewan — Mayor Harry Walker says growing hatred between Indians and whites in this city soon could lead to racial gang wars.

Walker blames the trouble on the "growing militancy" of some of Regina's estimated 16,000 Indians, who make up about 10 per cent of the population. "Some of them have a lot of resentment," he said. "They feel they haven't got a fair shake and they are threatening to get even."

Walker is trying to call a meeting in late-June of native leaders, police, welfare officials, and politicians to find ways to cool things down. He said he fears an "extreme white backlash."

Wayne Stonechild, 23-year-old leader of the Native Youth Movement, said some youths are so mad "they will fight at the drop of a hat." Stonechild said Indians are frustrated by poverty and the prejudice they face everywhere. "If things become too heavy, we are going to have to look after ourselves," he says.

Walker gave examples of complaints he has received recently. For instance, Indian youths harassed a white couple walking home from a late party at a neighbor's home. The youths called the wife a "slut" and the angry husband called them "God damn Comanches." About 40 whites and Indians then started a brawl, complete with chains and clubs.

In January, two young lawyers, both of whom frequently prosecute Indians for the Crown, were attacked by native youths when they stepped out of a restaurant in the city's business section. One was badly beaten and needed seven stitches. Native leaders estimate their people fill about 70% of the province's jail cells although they make up only about 8% of the population.

(Thanks to Eric Malling, Toronto Star staff writer, for his June 22, 1972, report in that paper.)

literature and art

Seven Arrows. *By Hyemoyohsts Storm. Harper & Row New York 1972. $9.95 hardcover.*

As regularly as the seasons, someone in the literary world announces that the novel has served its purpose and is dead. Then a genuine artist comes along with a new concept and the novel is reborn with a new vitality.

It is just possible, that Hyemeyohsts Storm, a shield maker of the Northern Cheyennes, has shown the way toward a new form of the novel with his remarkable book, *Seven Arrows*. Chronology, structure, suspense – all the artificial devices created by novelists of the Western World – are irrelevant in this story of the Plains Indians. The author describes it as a Teaching Story.

"Read the book with a friend, wife or loved one, or best of all, with children," he says. "You too are a Medicine Wheel, and the magic of your Perceiving will be unfolded."

Perhaps a non-Indian can better understand *Seven Arrows* if he knows that the author is a descendant of a great tribe which came nearest to suffering total genocide of any of the Plains People. They were slaughtered in their peaceful villages at Sand Creek, on the Washita, and along the rivers of Wyoming and Montana. After the survivors were captured and taken to Indian Territory, they fled northward again, toward their homeland, pursued by thousands of soldiers.

At the end, only a handful of Northern Cheyenne were left alive, and then for three generations their conquerors attempted to eradicate every vestige of their culture, their religion, their way of life. Yet somehow, the Medicine Wheel and the Sun Dance Way endured, and if we may believe Hyemeyohsts Storm, they will endure as long as there are living beings and a Universe.

In a way, this is a historical novel of a doomed people, yet there are no dates in the story because it comes from a civilization that was not bound by time. There is no concept of tribal doom among them because they believe in the universality of the Medicine Wheel, which includes not only human beings, but animals, birds, plants, rocks, mountains, religions, abstractions.

Interspersed throughout the narrative are little stories that were passed down orally through the generations, allegories in which animals participate as symbols to teach the meaning of the Sun Dance Way. The author calls them Flowers of Truth. While he and other young Indians were being taught in the reservations' schools that they were of an inferior culture and must become like white men, their leaders told them these Flowers of Truth.

During and following some of the most terrible events in the story. The real world merges with the world of the imagination, the two worlds reflecting back and forth into one another like opposite mirrors. Through the eyes of Day Woman and Hawk, two of the leading characters, we experience Sand Creek. We go north with the fugitives and meet Crazy Horse; some call him Crazy New Way. We join their relatives under Morning Star (known to us as Dull Knife).

It is history as the white man would remember it if he had no printed record. Violence and death are only incidental to the joys and sorrows of being alive and practicing the Sun Dance Way. The story ends in the present day with the children speaking in modern American slang and their grandfather ironically telling them the tale of Snow White. That too becomes a part of the Medicine Wheel.

There is much quotable wisdom in this book:

– "No two people on the face of the earth are alike in any one thing except for their loneliness."

– "Man accepts war and its killing. He accepts suffering, lies, deceit and greed. But I, White Wolf, tell you that these are the things that are unreal."

– "Each person is a mirror to every other person."

– "White Wolf: 'This world we live in is hard and only the strong will live.' Yellow Robe: 'If this were true, then all men would have perished long before now. Man is weaker than even the Mouse."

This book is filled with the music of poetry. One does not merely read it, one becomes immersed in it as in the enjoyment of any artistic experience. Scattered throughout the text are many fine photographs of Indians, birds and animals of the plains, and intricate designs, including several striking color plates of shields.

Seven Arrows is the first book in a series, all of which are being written by American Indians. Earnings from books in the series will be used to support special projects designed to aid American Indians. As Storm might put it, this is a Give-Away of the Painted Arrow People, a Give-Away in which all who buy his book may participate and still gain more than they give.

– Dee Brown

(Dee Brown is the author of Bury My Heart at Wounded Knee, *and was printed in the Washington* Post *for May 17, 1972. Both his book ($1.95) and* Seven Arrows *are available from this newspaper.)*

Iroquois In the American Revolution *by Barbara Graymont. Syracuse University Press, $11.50 hardcover. 1972.*

For long it has seemed to many of those familiar with the history of Indian-white relations that the nature and conduct of America's involvement in Southeast Asia, and indeed, the American posture of self-righteous, often arrogant superiority when dealing with technologically less advanced peoples are, in many respects, direct extensions of attitudes and behavior that germinated in Jamestown, New Amsterdam, and Plymouth in the early seventeenth century.

To missionaries, teachers, and government agents, the crushing of the last vestige of Indian military power in the last nineteenth century serves as a green light to try to induce the Indians to accept the white man's beliefs, political structure, and economy. What we did not learn about the Indians – that they may not have needed or wanted our values and institutions – we have not learned about other peoples, including the Vietnamese.

During the two centuries of war upon the Indians, U.S. history (though not the kind that has yet been related in our textbooks) was filled with epical episodes of resistance by indigenous Americans. Until recently, they have not only been shrugged off, but reduced to melodrama in dime novels, films, and television programs. Today, however, we are finally getting a glimpse of reality.

Among the studies that are starting to set aright the telling of Indian history, Barbara Graymont's *The Iroquois in the American Revolution* stands near the top. The Iroquois . . . were at the height of their power and prestige in the decades prior to the Revolution. They occupied a geographically strategic position and because of their strong political organization, the statesmanship and wisdom of their leaders, and their military capacity firmly controlled their own territory and either dominated or exerted influence on huge areas inhabited by other tribes.

Miss Graymont's thoroughly researched and highly readable account reveals how the Revolution destroyed the Iroquois. Some of the peoples, the Oneidas, particularly, were beset before the war by pro-colonist missionaries and Christianized Algonquian Indians (survivors of coastal tribes already debauched and decimated) who weakened them as loyal Iroquois and shamed them as Indians and, when the colonists broke with England, tugged them toward the side of the Revolutionists. Others, similarly played upon by agents of the Crown and by educated Indians, such as Joseph Brant, the Mohawk, were cajoled, threatened, even impressed into supporting the British.

Despite their reluctance to get involved, the Indians were already too dependent on the whites and could not remain neutral. They split apart, and as Miss Graymont shows – the confused members of the confederacy not only entered the service of opposite sides in a war that was not theirs, but engaged in angry combat with one another. When the Revolution was over, they had all lost. The Americans proved ungrateful to the Oneidas and the other Iroquois who had battled and bled for them, and the British simply abandoned the Senecas, Cayugas, and Mohawks who had fought on their side. The Iroquois were finished as a powerful, free people, and the acculturating process, already started, could now quicken.

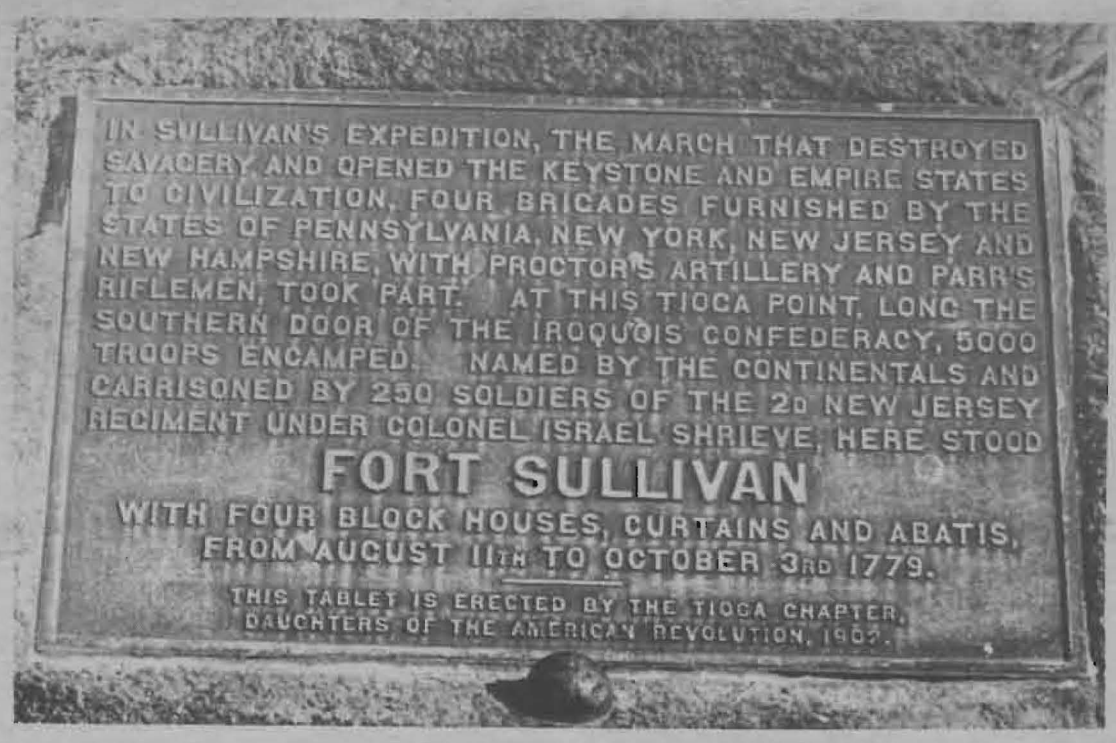
The story has been told before, but never so fully and accurately. Miss Graymont provides many new perspectives on such familiar events as the battle of Oriskany and the Indian assaults on the Wyoming and Cherry valleys. Her account of General John Sullivan's slashing, burning expedition through the Iroquois country in 1779 (to the cry of "Civilization or death to all American savages!") conjures up images of more recent "search and destroy" missions. For Sullivan's immediate purposes his foray accomplished little, since despite the trumpetings in that pre-Pentagon era that that the operation had dealt the Iroquois a crippling blow from which they would not recover, they came back against the New York colonists stronger than ever the next year.

This is not, perhaps the book that an Indian historian would have written. The emphases would have been different, and we would have perceived with greater clarity and empathy the Indians point of view. Their leaders are not made as real to us here as the whites. The heroic Seneca commander Sayenqueraghta, almost unknown to non-Indians today, is dimly portrayed as by Miss Graymont. It is as if Robert E. Lee were depicted as an obscure figure in a history of the Civil War. Red Jacket is treated rather like a running gag, and even Joseph Brant and Cornplanter never emerge as full-fleshed human beings. Miss Graymont explains that she has not dealt fully with the racial attitudes of the conflict because she believes they should be the subject of another book. It is a grievous omission of a basic ingredient.

Nevertheless, hers is an honest and conscientious work, and until one with a stronger Indian perspective comes along, it will serve as a reliable and often illuminating narrative of the white man's crippling of one of America's greatest native peoples.

– Alvin M. Josephy, Jr.

(Mr. Josephy is senior editor of the Book Division of American Heritage. His latest book is Red Power: The American Indians' Fight for Freedom. *His review appeared first in the February 19, 1972, edition of Saturday Review. Both Mr. Josephy's book and Miss Graymont's book are available from this newspaper.)*


IN SULLIVAN'S EXPEDITION, THE MARCH THAT DESTROYED
SAVAGERY AND OPENED THE KEYSTONE AND EMPIRE STATES
TO CIVILIZATION, FOUR BRIGADES FURNISHED BY THE
STATES OF PENNSYLVANIA, NEW YORK, NEW JERSEY AND
NEW HAMPSHIRE, WITH PROCTOR'S ARTILLERY AND PARR'S
RIFLEMEN, TOOK PART. AT THIS TIOGA POINT, LONG THE
SOUTHERN DOOR OF THE IROQUOIS CONFEDERACY, 5000
TROOPS ENCAMPED. NAMED BY THE CONTINENTALS AND
CARRISONED BY 250 SOLDIERS OF THE 2D NEW JERSEY
REGIMENT UNDER COLONEL ISRAEL SHRIEVE, HERE STOOD
FORT SULLIVAN
WITH FOUR BLOCK HOUSES, CURTAINS AND ABATIS,
FROM AUGUST 11TH TO OCTOBER 3RD 1779.
THIS TABLET IS ERECTED BY THE TIOGA CHAPTER,
DAUGHTERS OF THE AMERICAN REVOLUTION, 1903.

BLACK ELK SPEAKS TO INDIAN YOUTH, BUT NOT TO AUTHOR OF THE BOOK

Lincoln, Nebraska – One of the most read books by young Indians seeking a return to the traditional life is *Black Elk Speaks,* a translation of words of a Lakota holy man. Ironically, the man who wrote the book, John Neihard, thinks that the Indian culture is dead.

"There is no way the Indian culture can be preserved as a living, working thing," Neihard says. He is now 91 years of age, and considered poet Laureate of Nebraska. "The only way it can be done is as a thing of curiosity, as in a museum."

Neihardt has written many books on the Plains Indians and is considered one of the most knowledgeable scholars on Indian culture by other scholars, and yet he says he has no knowledge of the recent movement toward militancy of some of the younger Indians.

"My work was always with the old people, the remnants of the dying culture. I wanted to understand and preserve that for other people before it was too late. I quit associating with the Indians when the old generation died."

Neihardt also says he has no knowledge of how to aid Indians in modern America.

"They must be assimilated into our culture. There is no way the Indians can exist as a separate culture within a strong civilization dominated by the white man. I think they want to be a part of us if they were treated right. They're people and they belong with us," he said.

Neihardt is not an apologist for what happened to the Indian culture as the white man moved west.

"It is always like that when a civilization moves itself. The great masses of people move and there is always change."

(Thanks to Tim Ahern writing for the Associated Press)

Book Reviews

Dispossessing the American Indian: Indians and Whites on the Colonial Frontier, *by Wilbur R. Jacobs. Charles Scribners' Sons, N.Y. 1972. $7.95 hardcover, $3.95 paperback.*

The Indian question continues to pose difficult questions for white, Christian, Western man to answer. How does a nation build a solid, proud historical foundation on an embarrassingly bloody record of brutality towards the native people, as it continues to live on and exploit land stolen from them — much of it in the last hundred years?

Now that the Doctrine of Discovery is as difficult to rationalize as the Immaculate Conception, and Manifest Destiny has run into boggy ground on its westward quest to Indo China, Americans and Canadians are finding the answers more difficult and the quest more compelling. The popularity of Dee Brown's best-selling tell-it-like-it-was *Bury My Heart at Wounded Knee* is one indication that the Wars with the Indians are a lively issue that still must be reckoned with, and possibly attoned for.

The ecological problems that threaten life on this planet have added a new dimension: not only was the treatment of the Indians immoral, unChristian, and inhuman but America must consider that maybe, after all, the Indian life-style was correct, the only life-style that will offer hope for generations yet unborn.

Now that Americans can swallow the fact that their history is not as glamorous as their tenth grade teachers made it seem, Wilbur Jacobs offers to peel away another layer of myth to expose the truths. Why did it happen? That there was genocide is too obvious to make equivocation possible. But why? Jacobs, a professor of history at the University of California at Santa Barbara, with impressive academic credentials, offers insights that Indians can applaud, and Americans will find hard to dodge.

But the difficulties which Americans face in dealing with an unpleasant history is epitomized by Jacobs himself. He too has been victimized by historical stereotypes, and while he is adept at recognizing them, he cannot quite escape them himself. Jacobs-the-historian can recognize that "Indian medicine shows that the historical arrogance white Americans have had toward the Indian is misplaced," but Jacobs-the-American remarks that Indians were "Stone Age people" living in a world "of sorcery and medicine men." As a sensitive human being, Jacobs sees that "man should have a moral obligation for a bear, a sacred lake, or even a wolf," but his commercial instincts add that "from a practical viewpoint, should we not regard the land as a depreciable resource in only finite supply." Indians, regarding the Earth as Mother, shudder at the sacrilege of considering their relative that gives them life as a "depreciable resource."

Perhaps in recoil from the pain of what he sees, Jacobs retreats into scholarly "objectivity". While it may give comfort to some Americans to see that what happened to the Indians is "part of a complex historical process in the growth of nations", it is of little solace to Indians to see their human condition as grist for the growth of another nation of people.

The book is still one that Indians can see as supportive to their position, despite the unconscious and perhaps inherent ethnocentricity of the author. Perhaps it is necessary that Americans peel away the layers of gilt and guilt one by one, rather than incorporating the horrible truths and compelling realities into their souls and beings and lives.

Jacobs, like many other Americans, turns to the Indians — those who survive, and those who have not become Americanized — and to their philosophy of life, for hope in the current human and ecological crises. Americans seem to somehow hope that they can "learn from the Indians" and at the same time continue their collective exploitation and oppression of the earth and the living beings on it. Somehow, the system can continue, they believe, perhaps even prosper, if it can incorporate Indian knowledge and attitudes. But Jacobs understands — if only academically so — that like Pontiac and Tecumseh, Americans must see that the two life-styles are mutually exclusive of each other and that American people must make a choice, not acquire new knowledge.

So far, the Indians' track record in favor of life itself and the Creation, continues to be the safer bet.

— Rarihokwats

A Century of Dishonor: A Sketch of the United States Government's Dealings with Some of the Indian Tribes, **by Helen Hunt Jackson. Published 1881. Reprinted by Harper & Row $3.75, paperback.**

A Century of Dishonor by Helen Hunt Jackson was published in 1881, and ceased to be in print in the year of her death, 1885. Her novel, *Ramona,* dealing with the same subject, has been reprinted more than 300 times! Such is the superiority of imaginative over historic literature. The history elicited nowhere nearly as much interest as the novel, the novel being read for pleasure, the history being relegated to the archives.

And this, indeed, has been the fate of the American Indian, to be treated as a novelistic figure rather than as an historic living accusing reality.

Mrs. Jackson's *Century of Dishonor* presented a devastating account of the mistreatment of the American Indian by the government of the United States during the century preceding the publication of the book. There have been other books of a similar sort on the subject, but all of them have suffered the same fate, for they seem to have had very little effect on whatever it is that serves most Americans for a conscience.

The treatment of the American Indian by American Whites is a story, not only of dishonor, but of infamy. The treachery, murder, dispossession, disfranchisement, genocide, destruction, robbery, cruelty, exile, and injustice which the American Indian has suffered at the hands of American whites constitute one of the blackest records in the history of relations between peoples. Whole tribes exterminated, pledges, promises, treaties broken, dispossession and forced migrations from his native lands, forced to live on reservations as wards of the United States government under the rule of venal agents, without voting rights or representation, abandoned, disregarded, and often brutally hunted down and murdered in a spirit of sheer wantonness, the American Indian constitutes the shame of the American people.

In the name of making the world safe for democracy or self-determination, we intrude with armed force or the threat of it or with money or food or materiel in the internal affairs of other nations, but neglect to secure the benefits of democracy to the original inhabitants of the United States, the original inhabitants who welcomed the first white men to their land with love, friendship, and admiration.

The discoverer of America, Christopher Columbus, described the American Indians as "a loving, uncovetous people, so docile in all things that there is no better people or better country. . . They loved their neighbors as themselves and they had the sweetest and gentlest way of speaking in the world, and always with a smile."

In 1584, the English Captain Arthur Barlowe wrote Sir Walter Raleigh about the Indians encountered on the Carolina coast:

"We were entertained with all love and kindness, and with as much bounty as they could possible devise. We found the people most gentle, loving and faithful, void of all guile and treason, and such as live after the manner of the Golde Age."

Little, alas, did these innocents know that in return for their friendship, these creatures from another world would steal their lands and property, destroy their way of life, and turn them into refugees and beggars in their own country — and then, for attempting to resist the inhuman incursions on them, be branded as fierce savages, who must be subdued or unmercifully destroyed. With the logic that is the rule in such matters, the American Indian was saddled with the crimes committed against him. For example, history and folklore tell us that the American Indians scalped his victims. What is not told us is that this practise was taught the American Indian by invading whites, who offered a bounty for every Indian scalp taken.

Those who commit atrocities against others are shocked and outraged when their victims rise up and retaliate in kind and then, of course, proceed to condemn them for being what their teachers have taught them to become.

Even in the Declaration of Independence, in spite of the fact that American Indians had in innumerable ways greatly assisted the Revolutionary forces in their struggle for freedom, it is stated that the King of Great Britain "has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions."

Thus was the myth of the savage American Indian enshrined and perpetuated in the most important and basic of all historic American documents.

The crimes and cruelties committed against the American Indian can no longer be shrugged off by continuing to subscribe to the mythology that was created to justify white infamy, nor can they be evaded by pretending that the American Indian will soon cease to exist.

— Ashley Montague

(This review appeared as a part of the book, The American Way of Life, *published by G.P. Putnam's Sons, and is copyright 1967 by Ashley Montague.)*

When the Legends Die **by Hal Borland. Bantam 1963/69. 75 cents.**

I can't imagine a better novel to use in a classroom. It provides excellent issue material for discussions on such things as racism, minority rights, progress, colonialism, capitalism, life styles. It is basically a very well told story about a young Indian boy who gets shafted by the white man's way of life.

The roundness and wholeness of the natural Indian world is compared to the straight cold lines and walls of the white man's world. The sun, the animals, the relationships, etc., are wonderfully orchestrated into a tight, easily accessible montage.

"When the legends die, the dreams end
When the dreams end, there is no more greatness."

— Ellie Goldberg

(This review originally appeared in* The Red Pencil, *a journal for concerned teachers available from Phyllis Ewen, 131 Magazine Street, Cambridge, Massachusetts 02139.)

The Last Frontier **by Howard Fast. Signet Paperback, 1941. 75 cents.**

Why review a novel that was written by a white man in 1941 about the death of a few hundred Indians in 1879? Because reading *The Last Frontier* can be a way of understanding the past — and the present.

Howard Fast has not written about Indians. He has not assumed the arrogance of a white man "explaining" what the Indian thought and felt. Instead, this book, like most of his other novels, is about freedom — Freedom, in the Cheyenne's case, only in its most terrible meaning.

The word *freedom* and the word *doom* (death) both come from the same Old English word. The original meaning of freedom was (free doom) the free death — the ability to choose the time and way of death. It is when this final ability to choose the time and way of death is taken from a man that he becomes enslaved.

The Cheyenne were free. Not because it was given to them with the food and land in Oklahoma, or the clothing and the rest of the things promised and not delivered, but because they fought for it and won it.

This novel, based on historical facts, is about a group of Cheyenne who, in August 1879, left the reservation in Oklahoma where they were dying of hunger and sickness, and the broken promises of the United States government. It is the story of their struggle to go the thousand miles home to their land in the Black Hills, and of the actions of the people, the army, and the Government of the United States who tried to stop them and failed. It is the story of the courage and the agony of a people unafraid of the worst that could be done to them, a people who wanted only to go home and live in peace — a people willing to die so that some of them could regain their homeland.

Of even more importance to us today is the story of the white man and his government: a story of the petty bureaucrat who deals with a problem by writing a report about it; of the "well-meaning" missionary who does terrible wrongs with the best of intentions; or the professional soldiers, bored without a war to fight — many of whom can achieve "manhood" only by killing those unable to defend themselves.

It is a story of farmers and cattlemen who must dispose of "pests" (such as buffalo and Indians) who would rob them of their land and livelihood; of all "competent" officials who merely follow orders; and of all the good people in the land who want law and order, and peace and quiet. These are the elements of society which make it impossible for the government to keep its promises to those without power, and reading Fast's book will be a step toward understanding the relationship between the system of the United States and the people it makes promises to.

This is a well-written and engrossing book which can be an important part of everyone's education.

— Emily Thomas

(This review first appeared in the American Indians Unlimited Newsletter published at Ann Arbor, Michigan.)

resources

ABOUT SPECIFIC NATIONS

Abbot: *Paha Sapa (The Black Hills).* Appalachian Press, 1970. $2.25 (a novel)
Balicki: *Netsilik Eskimos.* Natural History Press, $3.95.
Basso: *Ciebcue Apache.* Holt, Rinehart & Winston. $2.35
Brown: *Pomo Indians of California and Their Neighbors.* Naturegraph $2.50.
Castaneda: *Teachings of Don Juan: A Yaqui Way of Knowledge.* Ballentine, 95 cents.
Castaneda: *A Separate Reality: Further Conversations With Don Juan.* Scribners. $2.95 paper, $6.95 hardcover.
Chance: *Eskimo of North Alaska.* Holt, Rinehart & Winston. $2.50, 1966.

Dennis: *The Hopi Child.* Dover, 1940/67. $1.95.
Drucker: *Indians of the Northwest Coast.* Natural History. $1.95.
Fenton: *Parker on the Iroquois.* Syracuse University Press. 1911/1968. $8.95.
Forbes: *Apache, Navaho & Spaniard.* Univ. of Oklahoma Press $7.95 hardcover only.
Forbes: *Native Americans of California & Nevada.* Naturegraph. $3.95.
Freuchen: *Book of the Eskimos.* Fawcett. 95 cents.

Garfield & Forest: *The Wolf and The Raven — Totem Poles of The Southeast Alaska.* Univ. of Washington 1948 $3.75.
Garfield & Wingert: *The Tsimshian Indians and Their Arts.* Univ. of Washington 1951. $2.95.
Gibson: *The Chickasaws.* Univ. of Oklahoma Press. 1971. $8.95 hardcover only.
Graymount: *The Iroquois in the American Revolution.* Univ. of Syracuse Press. 1972. $11.50 hardcover only.
Gunther: *Ethnobotany of Western Washington.* Univ. of Washington, 1945. $2.50.

Hickerson: *Chippewa and Their Neighbors: Study in Ethnohistory.* Holt, Rinehart & Winston. $2.65.
Hoebel: *The Cheyennes.* Holt, Rinehart & Winston. 1960/66 $2.35.
Holm: *Northwest Coast Indian Art: An Anaiysis of Form.* Univ. of Washington 1970. $4.95.
Haeberlin & Gunther: *Indians of Puget Sound.* 1931/61. Univ. of Washington $1.50.
Imthum: *Among the Indians of Guiana.* Dover $3.50.
Kinietz: *Indians of the Western Great Lakes 1615-1760.* Univ. of Michigan $2.95.
Kroeber & Heizer: *Almost Ancestors: First Californians.* Ballentine $3.95.

LaFlesche: *The Middle Five.* Univ. of Wisconsin 1963 $2.50.
Landes: *Prairie Potawatomi: Tradition and Ritual in the 20th Century.* Univ. of Wisconsin Press 1971. $12.50 hardcover.
Lange: *Cochiti.* Southern Illinois University. 1959/68. $4.95.
Lowie: *The Crow Indians.* Holt, Rinehart & Winston 1953/56 $7.50.
Lowie: *Indians of the Plains.* Doubleday/Natural History. 1954/63. $1.95.
McFeat: *Indians of the North Pacific Coast.* Univ. of Wash. $2.95.
Mead: *Changing Culture of an Indian Tribe.* Putnam 1966 $2.25.
Quimby: *Indian Life in the Upper Great Lakes.* Univ. of Chicago Press. $2.45.
Radin: *The Winnebago Tribe.* Univ. of Nebraska. 1923/70. $3.50.
Ritzenhaler: *The Woodland Indians.* Doubleday/Natural History. 1970. $1.95.
Shakespeare: *The Sky People.* (Arapahoe) Vantage. 1971 $3.95.
Speck: *The Iroquois.* Cranbrook Institute. 1945/60. $1.00.
Trigger: *Hurons: Farmers of the North.* Holt, Rinehart & Winston. 1969. $3.25.
Wallace: *The White Roots of Peace.* Friedman $5.00 hardcvr.
Waters: *Masked Gods: Navaho & Pueblo Ceremonialism.* Ballentine. 1965/71. $1.65.
Watkins: *Choctaw Definer.* Southeastern Indian Antiquities Survey 1892/1972. $1.90.
Wolcott: *A Kwakiutl Village & School.* Holt, Rinehart & Winston. $2.65.
Wolf: *Sons of the Shaking Earth.* Univ. of Chicago $1.95.
Wyman & Bailey: *Navaho Indian Ethnoentomology.* Univ. of New Mexico Press. $3.00.

Drama, Fiction, Photographs, Poetry, Legends

Cronyn: *American Indian Poetry: An Anthology of Songs and Chants.* Ballentine. 1972 $1.65.
Fall: *The Ordeal of Running Standing.* Bantam. 1970. 95 cents.
Folsom: *America's Ancient Treasures: Guide to Archeological Sites and Museums.* Rand McNally. $2.95.
Hill: *Glooscap And His Magic: Legends of the Wabnaki Indian.* McClelland & Stewart, $5.50. Hardcover 1963/70.
Kopit: *Indians.* Bantam $1.25.
Marcossie: *Harpoon of the Hunter.* McGill-Queen's Press, 1970. $4.95 hardcover only.
McLuhan: *Touch The Earth: A Self-Portrait.* Outerbridge & Dienstfrey. $6.95 hardcover only.
Richter: *Light in the Forest.* Bantam 1953 60 cents.
Stevens: *Sacred Legends of the Sandy Lake Cree.* McClelland & Stewart, 1971. $6.95 hardcover only.
Tvedten: *An American Indian Anthology.* Blue Cloud Quarterly, 1971. $2.00.

BOOK DISPLAYS FOR SALE: We can supply special display of books, usually one each of several hundred titles, or several copies of each of best-selling Indian books. The display would be good in craft stores, bookstores, at powwows, for bazaars, Indian weeks, meetings of librarians.

The books are sent on consignment at a 20% discount. Any unsold books can be returned for full credit, although we have to be guaranteed at least $100 worth of sales just to cover our costs of handling.

A NEW BOOKLET illustrated by Kahonhes from the Six Nations Museum, is ready:

— THE MIGRATION OF THE IROQUOIS

tracing ancient history and government in words, pictographs, and drawings. Price : 50 cents plus 15 cents mailing costs. Also available in quantity for schools.

Fifty Books on Native Peoples: A Basic Library

(The entire list has a value of slightly over $100. It is available complete from this newspaper for $85 postpaid. We reserve the right to make occasional substitutions if necessary.)

Alexander: *The World'sRim.* Nebraska 1953/ $1.95.
American Friends Service Committee: *Uncommon Controversy* Univ. of Washington Press, 1970. $2.50.
Armstrong & Turner: *I Have Spoken: History Through Voices of Indians.* Swallow $2.95.
Astrov: *American Indian Prose & Poetry.* Capricorn 1946/62. $2.45.
Berger: *Little Big Man.* Fawcett 1964/70. $.95.
Borland: *When the Legends Die.* Bantam 1963/69 $.75.
Brandon: *American Heritage Book of Indians.* Dell 1964 $.75
Brandon: *The Magic World.* Morrow 1971. $2.50.
Brown: *Bury My Heart at Wounded Knee.* Bantam 1971 $1.95.
Brown: *The Sacred Pipe: Seven Rites of the Oglala Sioux.* Penguin. 1953/71 $1.45.
Cahn: *Our Brothers' Keeper.* World 1969 $3.95.
Collier: *On the Gleaming Way.* Swallow 1949/62. $2.25.
Council on Interracial Books: *Chronicles of American Indian Protest.* Fawcett $1:25.
Deloria: *Custer Died for your Sins.* Avon 1969 $1.25.
Deloria: *We Talk, You Listen.* Dell. $2.45.
Feldman: *The Story Telling Stone.* Dell. 75 cents.
Forbes: *The Indian in America's Past.* Spectrum 1964 $1.95.
Josephy: *The Indian Heritage of America.* Bantam 1968/69 $1.65.
Jacobs et al: *To Serve The Devil: America's Racial History. Vol. 1.* Random 1971 $2.45.
Josephy: *Red Power: American Indians' Fight for Freedom.* McGraw Hill 1972 $2.95.
Kluckhohn & Leighton: *The Navajo.* Natural History 1946/62 $2.50.
Kroeber: *Ishi in Two Worlds.* Univ. of California Press. 1961/67. $2.25.
LaFarge: *Laughing Boy.* Houghton Mifflin 1929/ $2.45.
Levine & Lurie: *American Indians Today.* Penguin 1965/70. $1.95.
Locke: *The American Indian.* Mankind 1970. $1.75.
Momaday: *House Made of Dawn.* Spectrum 1966/69. 95 cts.
Mowat: *People of the Deer.* McClelland & Stewart. $1.25.
Neihardt: *Black Elk Speaks.* Univ. of Nebraska Press. 1932/62 $1.50.
Ortiz: *The Tewa World: Space, Time, Being & Becoming In a Pueblo Society.* Univ. of Chicago. $2.45.
Schusky: *The Right to be Indian.* Indian Historian Press. 1965 $2.00.
Steiner: *The New Indians.* Delta 1968 $2.75.
Van Every: *Disinherited.* Avon. 1966/70. $1.25.
Washburn: *The Indian and the Whiteman.* Anchor. 1964 $2.95
Waters: *Book of the Hopi.* Ballentine 1963/69 $1.25.
Waters: *Man Who Killed the Deer.* Swallow 1942/70 $2.50.
Wax: *Indian Americans: Unity & Diversity.* Prentice-Hall 1971. $2.95.
Weltfish: *The Lost universe.* (Pawnee) Ballentine. 1965/71. $2.95.
Wilson: *Apologies to the Iroquois.* Random. 1959/66. $1.95.

Josephy: *The Nez Perce Indians and the Opening of the Pacific Northwest.* Yale $5.95.
Momaday: *The Way to Rainy Mountain.* Ballentine 1969/70 $1.25
Wallace: *Indians of Pennsylvania.* Pa. Hist. & Mus. Comm. 1961 $1.50.
Brandon:

Corle: *Fig Tree John.* Liveright 1934/71 $2.45.
ROthenberg: *Shaking the Pumpkin: Traditional Poetry of Indian North America.* Doubleday 1972 $3.95.
Cardinal: *Unjust Society.* Hurtig. 1969 $2.75.
Meyer: *Native Americans: The New Indian Resistance. 1971.* 1.25.
Pelletier, Poole, et al: *For Every North American Indian Who Begins to Disappear, I Begin to Disappear Also.* Neewin 1971 $3.75.
— —, *The Iroquois Constitution: The Great Law of Peace.* White Roots of Peace. $1.00
Steiner & Hill: *The Way: An Anthology of American Indian Literature.* Vintage. $1.95.
Deloria: *Of The Utmost Good Faith.* Bantam 1971 $1.95.
Wallace: *Death and Rebirth of the Seneca.* Random $2.45.

(Readers are invited to submit their own ideas of basic books which they feel should be included on this list — or books which should be taken off the list. All books listed here are available individually, as well as in the basic packet of fifty.)

The Situation Today

Bibeau, Gawboy & Lyons: *Everything You Ever Wanted to Ask About Indians But Were Afraid to Find Out.* North Star Press, 1971, $1.25.
Bodard: *Green Hell: The Massacre of the Brazillian Indians.* Outerbridge & Dienstfrey. $10.00 hardcover only 1971.
Bryde: *The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict.* Holy Rosary Mission 1966. $2.00
Committee on Labor & Public Welfare, 91st Congress: *Indian Education, A National Tragedy, A National Challenge.* $1.00 plus 25 cents handling & postage. 1969.
Daniels & Christiansen: *Many Laws.* Metis Association of Alberta/Canindis Foundation. $1.00 handling. (Available only to Indians under terms of funding arrangement.)
Havinghurst: *The Education of Indian Children & Youth.* Univ. of Minnesota. 1970. $1.00 plus 25 cents handling.
Henry: *Textbooks and the American Indian.* Indian Historian Press. $4.25.
Hirschfelder: *American Indian Authors.* Association on American Indian Affairs. 1970 $1.00.
Hudson: *Red, White and Black: Symposium on Indians in the Old South.* Univ. of Georgia Press 1971 $3.75.
Indian Eskimo Association: *Native Rights in Canada 1970/72 Second Edition.* $7.95.
Morgan: *Dams & Other Disasters: A Century of the Army Corps of Engineers.* Porter Sargent 1971. $7.50 hardcvr.
Nash: *Machine Age Maya.* Univ. of Chicago Press $1.95.
Washburn: *Red Man's Land, White Man's Law,* Scribners 1972 hardcover only $7.95.
Waubageshig: *The Only Good Indian.* New Press. 1970. $3.50
Wax: *Indian Americans.* Prentice-Hall $1.95 1972.
— —, *Red Buffalo: A Radical Journal of American Studies.* Summer, 1971, issue. $1.00.
Wise: *The Red Man in the New World Drama: A Politico-Legal Study with a Pageantry of American Indian History.* 1931/71 $8.95 hardcover.

ORDERING BOOKS? Don't forget the Indians in prison. Send along an extra dollar or two, and we'll match it with an equal amount to send a book to an Indian Culture group in a penal institution. Remember your brothers & sisters.

THE SOURCE?
WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 13683

UNCLASSIFIED LIST

McClintock: *The Old North Trail: Life, Legends and Religion of the Blackfeet Indians.* 1968 $2.95. Univ. of Nebr.
Grinnell: *Blackfoot Lodge Tales: The Story of a Prairie People Univ. of Nebraska*
McClintock: *The Old North Trail: Life, Legends and Religion of the Blackfeet Indians.* Univ. of Nebr. 1968 $2.95.
Grinnell: *Blackfoot Lodge Tales: The Story of a Prairie People.* Univ. of Nebraska Press 1962 $2.25.
Stands In Timber: *Cheyenne Memories.* Univ. of Nebr. $2.25
Cohen: *Handbook of American Indian Law.* University of New Mexico Press. The Unexpurgated Edition. Regularly $25. Through this paper: $20.
Farb: *Man's Rise to Civilization.* Avon. $1.65.
Laubin: *The Indian Tipi.* Ballentine $1.65.
Vanderwerth: *Indian Oratory.* Ballentine $1.65.
Bailey: *Ghost Dance Messiah.* Westernlore 1970 $6.95 hdcvr.
Shearer: *Lord of the Dawn: Quetzalcoatl.* Naturegraph $3.95.
— —, *The Mojave of the Colorado: Pages of History.* Naturegraph 1960. 50 cents.
Clear Creek: *Black Mesa: Cultures in Collision.* A special issue from The Environmental Viewpoint. 75 cents.
Native American Free University: *Indian Draft Resistance.* $2. plus 25 cents handling.
Allen: *Pomo Basketmaking.* Naturegraph 1972. $2.00
Kimball & Anderson: *Art of American Indian Cooking.* Avon. 95 cents.
Appleton: *American Indian Design & Decoration.* Dover. $4
Sun Bear: *Buffalo Hearts.* Naturegraph. $3.00.
Sun Bear: *At Home in the Wilderness.* Naturegraph. $3.00
Boas: *Primitive Art.* Dover. $3.00
Brown: *Spiritual Legacy of the American Indian.* Pendle Hill 70 cent.
Burnette: *The Tortured Americans.* Prentice-Hall $7.95.
Capps: *A Woman of the People.* Fawcett. 1966 95 cents
Catlin: *O-Kee-Pa.: A Religious Ceremony and Other Customs of the Mandans.* 1806/1967. Yale. $5 from this paper (regularly $12.50)
Clutesi: *Son of Raven, Son of Deer: Fables of the Tse-Shaht [People.* Gray 1967. $4.75. Hardcover only.
Clutesi: *Potlatch.* Gray. $5.95, hardcover only.
Coffin: *Indian Tales of North America.: An Anthology for the Adult Reader.* Univ. of Texas Press 1961. $4.00
Driver: *Indians of the North America.* Univ. of Chicago Press $6.85.
Driver: *Americas on the Eve of Discovery.* Spectrum $1.95
Enciso: *Design Motifs of Ancient Mexico.* Dover. $2.50.
Evans *To Die Game: The Story of the Lowry Band, Indian Guerillas of Reconstruction.* Louisiana State University Press. $8.95.
Fey & McNickle: *Indians and Other Americans: Two Ways of Life Meet.* Perennial Library $1.25.
Von Hagen: *Realm of the Incas.* Mentor $1.25.
Von Hagen: *The Aztec: Man and Tribe.* Mentor 95 cents.
Hayden: *The Love of Possession is a Disease With Them.* Holt, Rinehart & Winston. $1.95.
Kelemen: *Medieval American Art: Masterpieces of the New World Before Columbus.* Dover. Two volumes, each $4.50.
McGinnis: *After the Death of an Elder Klallam.* Baleen Press. $2.40
Parsons: *American Indian Life.* Univ. of Nebraska 1922 $2.95
South Dakota Review: *American Indian II.* $3.50.
Nequatewa: *Truth of a Hopi.* Museum of Northern Arizona. 1936/67. $2.00
Mera: *Pueblo Designs.* Dover $2.50.
Owen: *Journey for Joedel.* Avon. $.95.
Reid & de Menil: *Out of the Silence.* Outerbridge & Dienstfry $7.95 hardcover only.
Sides: *Decorative Art of the Southwestern Indians.* Dover $1.50.
Sluman: *Poundmaker.* Ryerson. $6.96 hardcover.
Stump: *There is My People Sleeping.* Gray $9.50.
Speck: *Penobscot Man.* Octagon 1940/70. $11.50.
Terrell: *American Indian Almanac.* World 1972. $15.00.
Tetso: *Trapping is my life.* Peter Martin $4.95.
Tomkins: *Indian Sign Language.* Dover $1.25.
Tooker: *Iroquois Ceremonial of Midwinter.* Syracuse Univ. $7.50.
Udall: *Me and Mine: The Life Story of Helen Sekaquaptewa.* Univ. of Arizona Press $3.95.
Vlahos: *New World Beginnings: Indian Culture in the Americas* Fawcett. 95 cents.
Vogel: *The Indian in American History.* Integrated Education Associates. 50 cents.
Walsh: *Indians in Transition.* McClelland & Stewart. $3.00
Wauchope: *The Indian Background of Latin American History The Maya, Aztec, Inca and Their Predecessors.* Knopf $2.95.
Witthoft: *American Indian as Hunter.* Pa. Mus. & Hist. Comm. 50 cents.
Hungry Wolf: *Good Medicine: Traditional Dress Issue.* $2.50
Hungry Wolf: *Good Medicine: Life in Harmony with Nature. $1.50.*
Morgan: *Houses and House-Life of the American Aborigines.* Univ. of Chicago Press. 1881/1965. $2.95.

(Paperbacks about Indian culture in general are also available, and a listing of them will be printed in the next issue, as it was in the last issue. All books listed here are available from this newspaper postpaid.)

(Comments from readers about the list are welcomed. Let us know of books here that are misleading or derogatory so we can re-review them. If you know of publications that should be added to the list, or reprinted, let us know their names and publishers.

(Schools, libraries, and individuals are invited to use this service to build up a good collection — and to help keep the newspaper alive.)

FILMS ARE NOW AVAILABLE FOR USE FOR INDIAN GROUPS, FUNDRAISING

White Roots of Peace has some recommended films for use by Indian groups, and those who support their cause. We are not in the commercial film business — but we do want to make films as widely available as possible. And on the other hand, we do have to pay for the prints of the film. The prices listed are estimated commercial rates — we will work on the usual donation basis, and ask that everyone do the best they can so that we can purchase still more prints and continue in our work. Write White Roots of Peace, Mohawk Nation via Rooseveltown, N.Y. 13683 or phone (518) 358-4697.

God Help the Man Who Would Part With His Land
50 minutes, black and white, rental $20.00. The 1970 occupation of Loon and Stanley Island at Akwesasne.

Pikangikum
10 minutes, black and white, rental $5.00. Sketches and voices in a northern Cree community.

Ballad of Crowfoot
10 minutes, black and white, rental $5.00. Willie Dunn's award winning film of historical stills and his ballad of the life of a Blackfoot chief and the People.

You Are On Indian Land
40 minutes, black and white, rental $15.00. The International Bridge Blockade at Akwesasne in 1968 over the Jay Treaty. A classic of Indian use of non-violent confrontation.

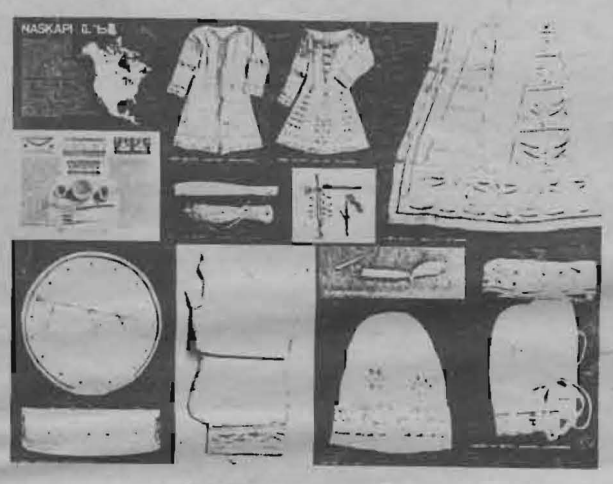
These Are My People
about 15 minutes, black and white, rental $10. Good for classroom use to explain about the Iroquois Confederacy. Interviews with people at Akwesasne.

Indian Relocation: Elliot Lake
30 minutes, black and white. Rental $15.00. An attempt by the Canadian government to "train" Northern Indian families for the good life in a white community.

As Long as the River Runs
about 45 minutes. Color. Rental $45. A documentary on the Washington State Fishing Struggles. A new film.

The New Yorker

"They're guaranteed for as long as the sun shall rise and the rivers flow."



A series of six magnificent bright posters suitable for homes, classrooms, and displays, are now available. They measure 3 feet by 4 feet, and are $3.00 each. They are published by the Royal Ontario Museum. Titles include: Toys and Games, Musical Instruments, Quillwork, Assiniboines, Naskapi, and Woodland Cree. *Information on the handicrafts is also included. The charts are available from this paper.*

Huge 5-foot-wide map of Indian linguistic groups in the North American Continent, sent in a sturdy mailing tube is available for $3.00. It is multi-colored.

ATTACH OLD ADDRESS LABEL HERE or show address as printed on last label.

NOTE: If you are receiving duplicate copies, please enclose both labels.

NEW ADDRESS:

name_____
address_____
City_____
State_____ Zip_____

As a favor to Indian craftsmen who have limited market for their work, we have a stock built up now of good quality crafts. They are available in quantity for resale for fund-raising by Indian groups, or by craft shops.

However, we do not like to tell craftsmen what to make, so we do not have a catalog of standard items. Please indicate approximately what price range you wish to pay, and a rough description of what you want, and we will do our best to fill your order. All crafts sent are on approval, and we will refund for any crafts returned.

For Indian groups and crafts shops we can make up an order to be sent on approval. Send $100 and we will send $133 worth of crafts for resale, and any unsold crafts returned will be refunded. Or, make up an order from the list below, with a 25% discount for any order over $100.

Craftsmen who want to market their crafts through the newspaper are invited to write.

SAMPLE ITEMS AND PRICE RANGE

Leather gauntlets (mitts) strip leather designs $20 - $30.
Vest: beaded and strip leather design $45 - $60.
Handbags: beaded and fur $3 - $15
Belts: moose and deer hide, strip leather $5 - $11
Headband: beaded & leather, colorful designs $2 - $7.50.
Mukluks, knee high, beaded smoked moose $22 - $45.
Moccasins: mostly beaded soft sole $7.50 - $12
Carvings of natural wood, animal forms $3 - $18
Pendants: with fur, animal claws, or beadwork $3 - $7.50
Fishbone necklaces $3 - $3.75.
Doilies, with beads and leather $4.75 - $6.00
Chokers: beaded and leather $3.00 - $6.00
Daisy-chain necklace of beads $3.50 - $7.50
Jacket, size 38 approximately, beaded, fringed $120
White buckskin dress, fringed, some beadwork $150 size 14
Small sweetgrass baskets $1.00
Pincushion of sweetgrass $ .75

POSTERS: Sitting Bull, Chief Joseph, Three Horsemen and The Zuni Governor are available now. Grandma Hunter, and Genocide in South America posters, as well as the poster in this issue, are expected back from the printers anyday now. Send us a dollar and we'll send three of them — your choice or ours. Quantity prices on request.

Split black-ash and sweet-grass baskets made by the crafts people at Akwesasne are available. Covered baskets about 8" in diameter and 8" tall are $10 postpaid. Rectuangular hand-baskets about 8" high are $7, and smaller baskets are available from $1, $2, $3, and up. Some choice of color possible, although the basic color is the natural wood.

IROQUOIS SOCIAL DANCES: Three Volumes I, II, III. $5.00 each. Irografts Albums.

PONCA PEYOTE SONGS: Volume One, and new this month, Volume Two. For Native American Church members and other people respecting this religious music. $5 in LP each volume, or $6.00 in cassette or 8-track.

CUSTER DIED FOR YOUR SINS: an LP stereo-album by Floyd Westerman, setting Vine Deloria's book of the same title into highly listenable music. $5.

NAVAJO GIFT SONS AND ROUND DANCE — an Indian House LP recorded at Klegetoh. $5, or $6 for cassette, 8-track.

WILLIE DUNN — a new album, produced by White Roots of Peace. Includes Ballad of Crowfoot, Louis Riel, Charlie Wenjack, and other of Willie Dunn's songs, plus traditional Cree music by Jerry Saddleback. $5. Not available until June 15.

OTHER ALBUMS AVAILABLE: *$5 each.*
Songs of the Muskogee Creek, volumes one and two
Round Dance Songs of Taos Pueblo, volumes one and two
Comanche Peyote Songs, volume one and two
Navajo Round Dance
Navajo Sway Songs
Taos Round Dance, volumes one and two
Navajo Skip Dance and Two-Step Songs
Sounds of Indian America: Plains and Southwest
Kiowa Church Songs, volume one.
Kiowa 49 War Expedition Songs
Ditch-Cleaning and Picnic Songs of Picuris Pueblo

CASSETTES AND 8-TRACK AVAILABLE: *$6.00 each*
Kiowa Church Songs volume one
Ponca Peyote Songs volume one and two
Navajo Gift Songs and Round Dance
Kiowa 49 War Expedition Songs
Ditch Cleaning and Picnic Songs of Picuris Pueblo

Biographies

Ball: *In the Days of Victorio: Recollections of a Warm Springs Apache.* Univ. of Arizona Press 1970. $6.50 hardcover.
Barrett & Turner: *Geronimo: His Own Story.* Ballentine 1970 $1.25.
Beal: *I Will Fight No More Forever.* Ballentine $1.65.
Bird: *Tell Them They Lie: The Sequoyah Myth.* Westernlore. $7.95 hardcover.
Brown: *Great Upon the Mountain (Crazy Horse).* Naturegraph 1971 $2.25.
Brant: *Jim Whitewolf: The Life of A Kiowa Apache.* Dover $1.75.
Dyk: *Son of Old Man Hat.* Univ. of Nebraska 1938/67. $2.25.
Eastman: *Indian Boyhood.* Dover. 1902/71. $2.00
Howard: *Saga of Chief Joseph.* Caxton Press 1941/71. $6.95.
Howard & McGrath: *War Chief Joseph.* Univ. of Nebraska 1941/69. $2.65.
Jackson: *Black Hawk.* Univ. of Illinois 1955/65. $1.75.
Landes: *Ojibwa Woman.* Norton 1971. $2.25.
Linderman: *Plenty Coups.* Univ. of Nebraska 1930/62 $1.80.
Lurie: *Mountain Wolf Woman.* Univ. of Michigan Press. 1961/66. $1.75.
MacEwan: *Tatanga-Mani: Walking Buffalo of the Stonies.* Hurtig 1969. $7.95.
Metayer: *I, Nugliak.* Peter Martin, 1966. $5.95 hardcover.
Neihardt: *When the Tree Flowered: The Fictional Autobiography of Eagle Voice, a Sioux Indian.* Univ. of Nebraska $1.65.
Opler: *Apache Odyssey: A Journey Between Two Worlds.* Holt, Rinehart & Winston $5.00.
Radin: *The Autobiography of a Winnebago Indian.* Dover. 1920/63. $1.25.
Sandoz: *Crazy Horse.* Univ. of Nebraska 1942/67. $1.95.
Schultz: *My Life as an Indian.* Fawcett 1935 95 cents.
Simmons: *Sun Chief: Autobiography of a Hopi Indian.* Yale $3.75.
Stember: *Heroes of the American Indians.* Fleet Press, 1971. $5.00 hardcover only.

VISION OF DEGANAWIDA
CONFEDERACY OF
TRUE HUMANS
KANONSONNIONVE
GOVERNED BY
GAYANEREGOWA
A SOCIETY REGULATED BY THE LAW OF THE GREAT
PEACE - GAYANEREGOWA - WORLD'S FIRST NATIONAL
CONSTITUTION - THE MOST BRILLIANT CREATION IN
THE RECORD OF MAN - DEVISED BY THE WISE MAN
OF THE AGES, THE NORTH AMERICAN - DEGANAWIDA
Louis Hall

Editorial:

CANDID DISCRIMINATION

The article read "Japanese regain Okinawa." The Associate Press proudly proclaimed the munificence of Uncle Sam, telling the world that the 73 islands and one million inhabitants of Okinawa, the last great battlefield of the Second World War, reverted to Japan after 27 years of American rule. (The report did not include the demonstrations and riots in both Okinawa and Japan on the day of the "Reversion".)

It is to be assumed that the people of Okinawa regained the right to their own government, nationality, land and state. Justly, and rightly, the Americans decided it is wrong to deprive the people of Okinawa of these basic human rights. Well, Uncle Sam, how about showing the same consideration to the Red Man, on whose land you are squatting? How about restoring some of the Indian's land to the rightful owners so, he too, may regain his lost human rights – his government, nationality, land and state?

If it's righteous to make restorations and restitutions to the Japanese, then it's equally right to make the same restoration to the American Indian.

Uncle Sam, if it's not right to assimilate the Okinawans into the mainstream of U.S. society, then it's equally wrong to "arbitrarily deprive the American Indian of his nationality". (UN Universal Declaration of Human Rights, Art. 15 (1-2).

So, Uncle Sam, are you going to discriminate against the Red Man? Are you going to be generous only to the Okinawans? We too have the same human rights. You have taken untold wealth from our natural resources. It should make you grateful to the extent that you would permit the Red Man to live in peace according to his own life style and in his own territory with no interference from landed foreigners. When you were fledgling colonies, weren't you protected from your French enemies by the Six Nations Confederacy? Don't you have any appreciation for that?

White Man has told us to go out into the world and "make it". Well, we're ready, Uncle Sam. We can make it. Any one can establish a crooked, irresponsible government. But it takes a great culture of the human to institute a proper, incorruptible government, a proper economic system, and human relationship. We already have the Law – Gayanerekowa, designed to such an end. It can work for us. As you have a different culture, you may not be able to fulfill the requirements for such a government. Because of your culture of possession, you may continue to foster poverty, discrimination, oppression, need of police protection, and all the other ills characteristic of the said culture of possession. You may continue on in your mad rush to destruction.

All the Red Man needs, Uncle Sam, is a chance to show what Gayanerekowa can do. As you did for Okinawa, restore an area of land to the traditionalist Red Man of America as he has the basic human right to have.

(Recently, the gas supplier at Six Nations Reserve increased his rates severely. He is franchised by the elective council. Royaner Coleman Powless, one of those involved, feels that it is a case of Indians versus white man.)

The provocation led to a fight when the operator called Arthur Powless, brother of Royaner Powless, upon being told that he (Arthur) had paid the gas bill. Operator George Hyslop cut off the gas and removed the meter, claiming that Arthur hadn't paid the bill since December. Arthur showed receipt of payment – operator wouldn't look at it. Took off the heat in 5 degree weather and a snow storm.

Gas customers took up a petition. Got almost 100%, and the Band Council, white-haired boys of the Indian Department in Ottawa, refused to consider it. Said Ottawa thinks it's doing good taking Indians back 45 years to wood fuel again.

The affair resulted in the following letters:

April 24, 1972
R R 2, Ohsweken

Rt. Hon. J. Diefenbaker

Dear Sir:

Upon the advice of your secretary with whom I spoke earlier today, I am enclosing all the details on the subject about which we spoke. Enclosed you will find letters on the Natural Gas dispute on the Six Nations Reserve between the gas consumers and the owner. All these letters have been forwarded previously to the Minister of Indian Affairs, to Derek Blackburn (NDP Brant) and Frank Howard (Skeena) with no results. The claims of the consumers were that the lease by George Hyslop and the Six Nation's Council was not beneficial to the Indian, and the 40% increase in gas rates were unreasonable.

As a result of this dispute, a scuffle ensued when George Hyslop removed the gas meter of Art Powless. A summons was delivered to the home of Arthur Powless, but was not accepted. He was told to report to the Ontario Provincial Police detachment in Brantford. He refused to comply with this order because according to the House of Commons Debates of Mar. 5, 1971, page 3996, the statement of Hon. Jean Chretien stated Indians were under Federal jurisdiction and not provincial.

On April 17, on my way home from work, I saw the Ontario Provincial Police car at my brother Arthur's home. I went in and again I reminded these policemen that I as a chief had the right to help Arthur prove his legal stand. They left without trying to make an arrest and the following morning Staff Sgt. Bud Saroka arrived without his uniform and all alone. My brother and I again had a discussion with Sgt. Saroka wherein we told Saroka of the statement of the Minister of Indian Affairs. We also quoted the Cayuga Arbitration of December 4, 1912, filed by Great Britain, whereby the Socereignty of the Six Nations was proven by the Royal Proclamation of 1763, the Haldimand Deed of 1784, and the Treaty of Ghent (1814).

Sgt. Saroka again left without placing Arthur under arrest.

The following Thursday, April 20, at 7 a.m., a detachment of fifty Provincial Police were sent to the reserve and placed Art Powless under arrest and took him to Brantford Police Station.

I received a phone call at work and returned immediately to try to get Arthur out of jail. His wife, Irvin Logan and I went directly to the Brantford Police Station. As soon as I entered Sgt. Saroka's office, I was placed under arrest and taken to be fingerprinted and photographed. I was told I had been charged with obstruction but I have not received a summons nor did the arresting officer read one to me. Later in the day, I was brought in Brant County Provincial Court where I was placed on $500 recognizance bail and later released and told to appear April 25 at 10 a.m.

I have tried all proper channels as I am told in your government but I have received no help. I shall remind you that as a chief of the Six Nations Confederacy, I abide by our Great Law of Peace which we have retained for hundreds of years. It is also my duty to my people to defend them from the harrassment of provincial authorities and their policemen, and I have never been in any of your courts for breaking any law. I ask again that your government put an immediate stop to this abuse as I hope to live under my Great Law of Peace, which is getting very difficult, as it seems there are two sets of Laws, and only beneficial to the White man. If the Ontario Provincial Police will go to this extreme for one white man on Indian land, where is the Indian to go to live in Peace?

Some facts may be used to prove our independence, such as the Royal Proclamation, the pledge of Governor Haldimand, and the Treaty of 1784, further the part taken by the Six Nations with the war of England and France, and later the Revolution, when the Six Nations in each case proved the balance of power, who fought bravely on the promise given to them to secure our Independence and never at any time has the Six Nations capitulated. In the Cayuga arbitration of 1912, England's argument said, "The Six Nations hold their land under the Haldimand Grant to this day (their sovereignty and identity were two things that were conserved. The Treaty of Ghent is further proof in which it specifically restores the rights of the Indian. I shall close, and await further word from you if any help can be expected at this time.

Yours truly,
Chief Coleman Powless

Here is the answer from Dief the Chief by Telecommunications and it may well be studied by any Red man looking for justice.

1972 Apr 27 AM 8 31

Chief Coleman Powless
6 Nations Reserve RR2 Ohsweken Ont

On instructions from Mr Diefenbaker have discussed your case with special assistant to minister. You need a lawyer and are entitled to Ontario Government legal aid. Failure to recognize jurisdiction of court will place you in an impossible position constitutionally and legally.

Sean O'Sullivan executive assistant to the Rt. Hon Diefenbaker

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(A History of the Oneida Nation was being run in the Longhouse News in serial form. It will be continued on these pages in AKWESASNE NOTES, but was omitted from this issue because of lack of space.)

LONGHOUSE NEWS

The Longhouse News is the Official Organ of the Kanonsonnionwe, Kahnawake Branch of the Six Nation "Iroquois" Confederacy, the World's First Constitutional Government based on Skennen (Peace), Kariwiio (Righteousness) and Kasatstensera (Power).

The Longhouse News is edited by Louis Hall, Box 1, Caughnawaga, Quebec. Formerly a separate publication, it will hereafter be included as a part of Akwesasne Notes. This is whole number 79 for June, 1972.

White Roots of Peace

Many people have helped put this issue together. Doug Bradway arrived to handle layouts and work on a forthcoming book, *The Best of Akwesasne Notes.* Connie Bradway is managing the ever-growing mailing list, and Howard Mitchell of the Penobscot Nation is taking care of book shipments and crafts.

Other help – canning rhubarb, installing insulation, hoeing the garden, sorting clippings, proof-reading, house-cleaning came from more people than we can mention. But we will mention some: Steve Ross of Brooklyn, Heather of Buffalo, Marian Lujan from Taos Pueblo, Dale Barscomb and Steve from Johnson, Vermont, Ken Thompson and Sipsis, The Rock Carrier from Indian Island, Howard Coffman of the Bronx, Bob Trott and Paul Sheffelt of Boston, Sakokohe and Tsikatsitsiakwa of the Wolf Clan, Jerry Goyette and family from Washington, D.C., David and Martin from Mohawk Nation at Caughnawaga, Willie Dunn and Company, Gertrude Squires of Toronto, Dave Bosco of Philadelphia, Ray Pemberton and Ratorets of the Tuscarora Nation. Gail Kaufman of Scranton, and the Phil Sultz' from St. Louis.

People also help who are not in residence. The cover drawing is by Kahonhes of Turtle Clan, son of Ray Fadden. Nan Lopez has helped with correspondence. Hundreds of people have sent in clippings, art work, photographs, letters, encouragement, money, seeds, supplies.

Dozens of people also come to help put the paper in the mail – a tedious three-day task. They also help out throughout the month by carrying mail, running errands, doing dishes: people like Cecelia Laughing, Mike Boots, Clarence & Rita White, Delia and Jr. Cook, Edgar Jock family, Lavina Thompson, Danny David and many more.

This has been a difficult edition to get out. There has been growing pains, distractions, and harrassment, as well as more work than we can humanly handle. It has been the time for putting in the gardens, and acres and acres have been planted with food for our families next winter.

The paper is put out entirely by volunteers, who also work in a variety of community projects at Akwesasne and who travel and work with White Roots of Peace.

ACTUALLY – the way it works is that we work as a team, helping each other out, learning from one another so that we can, in turn, teach someone else. We have no bosses, no office boys, no maids. But we think we're into a good thing in bettering communications in the Indian world, and in building Indian strength and knowledge. The only thing that is holding us back are more people to make it all happen.

WE WORK COOPERATIVELY with many other groups such as the Six Nations Museum, the North American Indian Travelling College, the Indian Way School, and the Mohawk Nation itself. We support the North American Indian Unity Caravan – and we're available to help out other groups and organizations.

So – HELP WHITE ROOTS OF PEACE GROW.

WRITERS AND REPORTERS: We need people with writing ability to work here, doing rewrite, editing, interviewing, reporting. We also need people who have material they want published – books, pamphlets, posters, poetry, art work, etc., to submit their manuscripts for consideration. We are also doing some work for other publishers, such as the photo-essay book, and we can give valuable experience and real opportunity for people with talent. Children's books are especially needed.

WHITE ROOTS OF PEACE TRAVELLING GROUP: There will be two groups travelling next year, visiting Indian communities and college campuses, prison groups, etc., all over this continent. One group will concentrate on New York State and New England, while the other will take an Autumn trip into the Midwest and Great Lakes, a pre-Christmas trip south, a Winter and Early Spring trip to California and the Southwest, and to the Northwest in the Late Spring. A Canadian trip for the summer is a possibility. We need speakers, singers, dancers, spiritual leaders, craftsmen, as well as artists, photographers, writers, human beings. People interested in having the group visit – or in accompanying the group, should inquire. The purpose of the trip is to build unity, increase communication, give encouragement to traditionalists, gather information.

TRAINEES FOR RADIO, PHOTOGRAPHY: We are in need of young people who would like to learn skills in production of radio programs and in photography for production of books, news photos, etc. We will be producing some material for a Canadian network, and we have insisted that the professionals give intensive training to Indian youths to take over their jobs.

This paper cannot exist without the support of you – the human being who reads these words now. There are many ways you can keep the paper strong:

take action on what you read. Write letters, think, give support, lend spiritual strength.

send clippings from your local papers. If there is a good photo, ask the photo dept. for the loan of a print. Make sure all clips are dated and source given.

send your own materials: photographs you have, or can take. Cover an event with your camera. All can be returned upon request.

send us articles, essays, editorials, letters-to-the editor, suggestions, cartoons. Cover an event in your area with interviews and on-the-scene report.

sell the paper at a powwow, meeting, church, on your reservation, at the Indian center, in bookstores in town and on campus. You send us 35 cents for each paper after and if they are sold.

send us mailing lists. We will send sample copies of the next issue. How about a list of all Indian schools? of every family on your reservation? of the members of your organization?

let us know of people we should send the paper to – Indians in institutions, friends, anyone who may want to see this paper.

check out your school or public library. If they don't subscribe, ask them to do so. If they can, encourage them to send a contribution. Most send $5.

support the paper financially, if you are able. we need money for stamps, printing, typewriter ribbons.

Everything in this paper came from someone who cared to send it in. And to you all, we are grateful.

HELP!

ADDITIONAL HELP IS NEEDED TO STRENGTHEN *AKWESASNE NOTES* TO MAKE IT EVEN MORE EFFECTIVE. ALL STAFF MEMBERS WORK ON THE SAME BASIS: AS VOLUNTEERS WITH ALL THEIR LIVING AND NECESSARY EXPENSES MET, AND AS MEMBERS OF A TOTAL COMMUNITY GROUP. BOTH RESIDENTS OF AKWESASNE AND OF OTHER RESERVATIONS ARE INVITED TO INQUIRE FOR DETAILS. HELP FOR BOTH SHORT AND LONG PERIODS IS WELCOME. IF WE WOULD PUT IT IN TERMS OF "CLASSIFIED ADS", THEY WOULD READ LIKE THIS:

TYPIST: able to do accurate and neat work on IBM Selectric Composer similar to an electric typewriter. Work includes copy for the newspaper, mailing lists, etc.

LAYOUT ARTIST: person needed to layout newspaper copy on pages, designing graphics. Not much experience necessary, although some artistic talent is required.

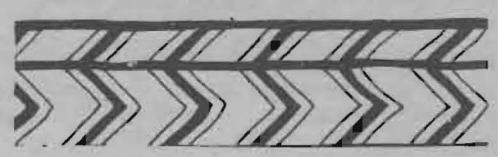
CORRESPONDENCE SECRETARY: needed to answer part of the 3,000 letters received each month by the newspaper. Ability to compose replies essential. Shorthand not essential. Typing ability helpful.

REPORTER/WRITER: wanted to rewrite articles, conduct interviews, and other journalism work.

ASSISTANT EDITOR: needed to work on newspaper and to handle publication of pamphlets, posters, and books. Some experience would be needed.

COOK/HOUSEKEEPER: wanted to supervise the kitchen and household, with everyone's help.

INTERESTED PERSONS SHOULD CONTACT THE MOHAWK NATION HOUSE (518) 358-9697 or WRITE VIA ROOSEVELTOWN, NEW YORK.



BAND COUNCIL WRITES SEAWAY DEAR JOHN LETTER, WANTS $2-MILLION

Akwesasne – The Iroquois of St. Regis Band Council Council has filed a $2,642,550 damage claim against the St. Lawrence Seaway. To date, the Seaway Authority has not answered to the claim.

The claim includes loss of property on the reservation, loss of access to the river in some sectors, pollution, erosion, depreciation of land, obstructed view, and failure of the seaway authority to live up to terms of negotiations. In addition, the council wants the return of some of the expropriated land.

John Sharrow, a member of the council, charged that according to the negotiations, all Indians, and all persons providing services to the Indians were promised free passage over the International Bridge, which is built on Indian land. The promises have not been carried out.

HARRASSMENT, PROPERTY DAMAGE AND THREATS AGAINST AKWESASNE NOTES CONTINUES AFTER COWARDLY ATTEMPT TO STIR UP RACIAL HATE, RUMORS

Akwesasne – An anonymous attempt to use racial hatred against AKWESASNE NOTES, its editor, and the Mohawk Rights Organization has failed. Typewritten unsigned letters were mailed from nearby Malone, N.Y. to a number of reservation residents, saying "There is no time for detailed explanation. You have until June 30, 1972, to verify the information in this letter."

Claiming to be a "past associate member," the writer was "compelled to make public a shocking discovery that was made accidentally." The "discovery" is that the editor of AKWESASNE NOTES has "recruited black people from all over the states to join the Mohawks." It goes on to report that there is a contract signing in process with a local plant to turn the plant and land to the editor and the Mohawk Rights Organization to "farm, feed and house black people so they will not be a burden to taxpayers." The writer urges, "Act now – it may already be too late."

Agitated by the letter, a group of reservation residents came to the office of AKWESASNE NOTES, which is owned by the Mohawk Nation (Longhouse), in the early hours of June 30th. Beer bottles were thrown through eight windows. The group tried to gain entrance in the house, but finally left in three cars, shouting threats on their way.

Residents of the house at the time included visitors to the Mohawk Nation and the paper from the Eskimo people of Alaska, the Tuscarora Nation, the Penobscot Nation, as well as volunteer staff members. Since then, other people from the reservation have taken up residence at the house/office to protect it.

Support to the newspaper has been expressed by the National Congress of American Indians, and the American Indian Press Association. Investigations into the trouble and assistance is being given by the New York State Troopers, the Department of Justice's Community Relations Branch in Washington, D.C.

There were other similar incidents, but of a minor nature. However, other threats of death, bombings, "get-out-of-town", and further violence have been received.

The letter, a prime example of hate literature, was turned over to postal authorities for investigation and prosecution.

ARE WHITE PEOPLE READY TO HANDLE THEIR OWN AFFAIRS? MOHAWKS WONDER

Akwesasne – Most of the Mohawk children on the New York State side of the reservation here attend public schools operated by the Salmon River School District of nearby Fort Covington, N.Y.

Although there are nearly a thousand Mohawk youngsters in school there, and a similar number on the Canadian side of the reservation, there are no Mohawk-controlled schools for them to attend. One of the most frequently given reasons for this colonial situation is that the "Indians aren't ready yet" to manage the education of their children.

Now, New York State Department of Education Officials have raised the same questions about the white-controlled Salmon River School District.

An audit of books from July 1, 1968 through June 30, 1971, charges the District with having "inadequate and incomplete" financial records, unsupported claims for mileage and travel, and that an estimated 30% of the payments made during the period examined were not supported by itemized claims."

A major source of income for the school district has been special appropriations for "Indian education". The school also receives large per student/per day grants since the district is in a "poverty" area. Less than 10% of the school district's revenues are raised by taxes within the school district.

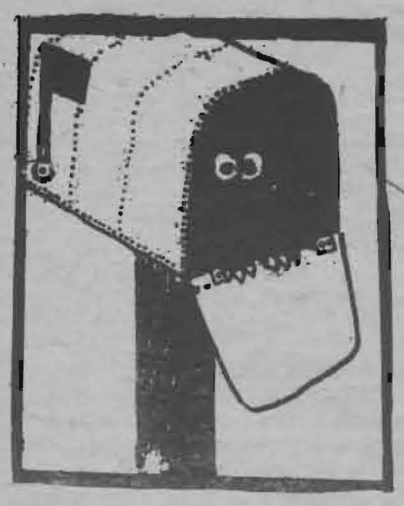
In some cases, travel costs were paid to staff members when they were using school vehicles and credit cards. The auditors suggested that the school board should recover such over payments.

KALIJAH RETIRES AS INDIANS REQUEST CLOSING OF NEW YORK 'WOODEN INDIAN'

New York, New York – A group of Indians succeeded June 15th in having the Wooden Indian Bar closed in the Hotel Americana because the name and decorations were offensive to them. The Anishnabeg were at the hotel attending a national Young Women's Christian Association convocation on racial justice.

During the day-long meeting's final session, one of them asked to speak to the audience of about 1,500 in the hotel's main ballroom. She said that the Indians present objected to the cigar-store Indian customarily placed in front of the bar. And, she added, some of the decoradons inside were objects Indians regarded as holy.

After a talk with executives of the Americana, the hotel closed the bar. *(Thanks to the New York* Times)



EDITOR: You are cordially invited to attend a special Press Preview at the Smithsonian institution . . . The division of Performing Arts will stage its sixth annual Festival of American Folklife. American Indians from the tribes in New Mexico and Arizona will be coming to the National Museum to demonstrate their unique crafts, foods, and dances.

Manuel Melendez
Public Information Officer
Smithsonian Institution
Washington, D.C.

(While we appreciate the invitation, we must decline. We continue to be of the feeling that the situation of native peoples on this land, and their relationship with the government of the United States is not one calling for festivity or performance. While we understand the rationale of showing that the various Indian cultures are unique and strong, we feel that there should be an opportunity for those who attend to learn of the problems which Indians face, and their role in alleviating those problems. In addition to "crafts, foods, and dances", non-Indian America should be learning about Black Mesa, water rights, Intermountain School, 99-year-pueblo leases, etc., etc. Even such a thing as distribution of Indian newspapers would be a step in the right direction, a step which has been refused by the festival's administration lest the festive atmosphere be disturbed. When the Festival will allow and encourage an Indian forum as well as demonstration, we will be glad to promote and participate. The Editors.)

NOTES: Thank you. But it hardly seems to be enough . . . if you could see the look on my kids' faces when they read your articles . . .

How do you say thank you for feelings that a newspaper pulls out (until it hurts) . . .

Thank you (this could almost become a love letter) also for Shaking the Pumpkin review. Am reading [the book] to my kids who are amazed by its beauty, humour and mystery.

Stephanie Gaines
Aspen Community School
Aspen, Colorado

On March 30, Danny Montour, an ironworker from the Mohawk Nation at Caughnawaga, fell eight floors to his death on a hospital construction job in New York City.

The Longhouse People buried him four days later, with deep sadness that will last many lifetimes. He was 34 years old — his wife is a Turtle Clan mother; his son Mark is 11 and Hunter is 2.

In 1958, Dan Montour's father, Martin, fell to his death while working on the Long Sault Dam of the St. Lawrence Seaway near Massena, N.Y. In 1931, Dan's grandfather, Tom Kanatakeniate Montour, died of injuries suffered when he fell while working on the Welland Canal, near Buffalo, N.Y. He had been one of the three survivors of the Quebec Bridge disaster which killed 33 Caughnawaga ironworkers.

He had been an ironworker since he was 16 years old.

Wa Wa Chaw is dead.

In early May, I received a call from the hospital to come and bury her. No one in the Indian community here knew her, but they knew I knew her. So they called me.

And so I went to East Harlem. And with a few neighborly women, one black and two Puertorican, who were her friends — they called her La Princessa! — we buried her as she wished to be buried. She wished to be cremated.

If you knew her, this will not be strange to you, but she had decided to die. Two weeks ago, she sent her paintings to the Museum of the American Indian. Last week, she gave her neighbor, the black woman, her bankbook and instruction for cremation. Then she went to the hospital. And died. The poor social worker was very confused; but Wa Wa Chaw was a woman of will and of medicine power.

And for years I knew of her beauty — the beauty of her spirit. She shared it all her life with the movement of the People, with strangers, with everyone who met her. But mostly she shared it like a mother, a grandmother, with the tribes.

So, in her poverty, she died in very great riches. Without any money.

Stan Steiner
Brooklyn, New York

(Wa Wa Chaw was a frequent contributor to AKWESASNE NOTES. Not all of her letters to us were printed — but they often gave us inspiration and strength. She was a contemporary and champion of Carlos Montezuma. She knew intimately the people involved in the early Indian organizations, such as the Society of American Indians. We hope to cooperate in the publication of a book of her drawings and memoirs, going back to 1900, with proceeds going to scholarships for young tribal people. That was what she wished.

(Grandmother! We release you now to continue your journey in the Spirit World. Your grandchildren have heard your messages, and will carry on your task. Go, be at peace. You have done well, and your love for us will move us to your goal.)

August Jack of the Westholme Indian Reserve near Chemainus, British Columbia, passed into the spirit world on April 6. He would have been 108 years old in another month. He was born in 1864 at Lummi near Bellingham, Washington. He had been raised in a longhouse, 80 feet long and 40 feet wide. Two sons, one daughter, 15 grandchildren, 60 great-grandchildren, and 30 great-great-grandchildren survive him.

Talcottville, New York — Edmund Wilson, whose book "Apologies to the Iroquois" chronicled the protest movements of the 1956 to 1960s, died in his home here June 12.

At Six Nations Reservation, a great preacher and singer in the Longhouse has passed into the Spirit world this spring. He is Herbert Cusick, age 56. He is sorely missed by his people. Who could take his place?

We have been notified also of the death of Pablo Ruthling, a well-known trader in Indian crafts of Scottsdale, Arizona, and a friend of this paper.

We have received word from Chicago, also, of the death of Ojeeda, whose strong support of AKWESASNE NOTES was always welcomed.

Word has been received that Howard Visenaw, whose letters from the Southern Michigan State Prison have given us encouragement, has died there this Spring. Details of his passing are not known, but he is, at last, free.

Audrey L. Watson of the Cherokee Nation, a resident of Brooklyn, N.Y., passed away at the age of 82 on May 5, 1972. She is survived by her husband, Larry Watson, Sr. of the Creek Nation, four sons and daughter.

NOTES: We're starting an Indian Club here at the Institution called Red Wings. I'd like to ask if you can locate "Red Bones" for me, as well as Floyd Westerman and Buffy Ste. Marie. Send us all the literature you can.

Ronald S. Stokes
Federal Prison Camp
Safford, Arizona 85546

BROTHERS AND SISTERS: The Cleveland Indian Center would like to announce the changes in their staff. Russell C. Means resigned from the Center to work with Indian people both nationally and on his reservation.

Herb L. Johnson, a Seminole from Wewoka, Oklahoma, has been appointed new Executive Director as of May 16. He was the former assistant executive director.

Other staff changes are: Assistant Executive Director: Anthony (Tony) Laughing, Mohawk from Akwesasne. Administrative Assistant: Theodore Ray White Eyes, Sioux from Pine Ridge, South Dakota.

The staff and Indian community would like to thank Russell C. Means for all the good things he brought the Indian Community. Russ made this urban area aware of Indians. He also has helped the Indian people become aware of themselves across the nation. We here in the Cleveland Community thank Russell.

Cleveland American Indian Center
2600 Church Ave.
Cleveland, Ohio 44113

NOTES: The refusal of the Canadian Government to recognize Longhouse weddings surprises me. Chief Diome once told me that a legal fight over insurance involving the legality of Long House marriages went all the way to the Supreme Court, i.e., the House of Commons in 1959 or 1960.

It was decided in five minutes. Hon. Jack Pickerskill, I believe, was responsible for Indian affairs at the time, and was instrumental in the quick decision.

It was thought unjust not to recognize Long House marriages as legal since the native people concerned were performing marriages for couples at a time when people in England were still going through group marriages — 20 or more people married to each other.

I suspect that Chapman, the registrar for Indian Affairs, is trying to drag a white herring across the bridal path. He should know that it has already been decided that the Long House marriages are legal and valid.

Louis Hall
Mohawk Nation at Kanawake

NOTES: As an attorney who is one-quarter Apache and a member of the Board of Directors of the California Indian Legal Services as well as a member of the Native American Legal Defense Foundation, I find your paper keeps me well informed of many of the present problems

David E. Ridenour
Pasadena, California

NOTES: I would like to have a question answered. How come so many natives join the army? Is it to show that they have guts? Are they trying to earn some prestige?

If they want to join an army, why don't they join the Indian Army and fight for their rights, their people's rights? Here they can show all the guts and earn all the prestige they want.

Oo-chin-a-pees
Springhill, Nova Scotia

NOTES: re Jack Forbes article in last issue. I think it smells . . . I am an INDIAN. And there is no one on God's earth more proud of it than I am. To take the name "Indian" away from the American Indians is RACISM.

We had the name American Indian before you were even thought of. All these foreign names you put down like Caboclo and Anishnabeg. Another thing: you say Okla-houma means Red Earth Colored People. Is that what you think of us? You are as bad as the whites.

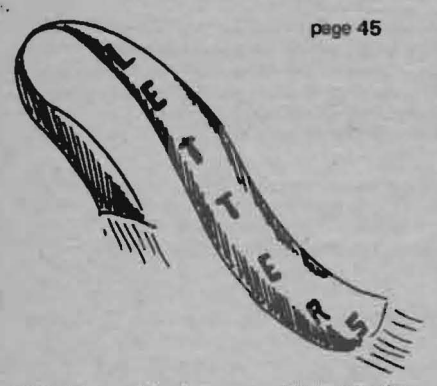
A real proud American Indian from the Penobscot tribe,

Mrs. Pauline Daniels
Bridgeport, Connecticut

NOTES: I came from China (Taiwan) in 1967, and like your newspaper very much.

I am a civil engineer by profession, having experience in surveying, the design of house, bridge, and highways. If you know any American Indian reserves where my talents are needed, I would like to spend some time to do some volunteer work there.

Chang Chao-Hsiung
3440 Campbell
Kansas City, Missouri 64111



NOTES: The article that was published in the *Proceedings* (not the "Journal") of the American Philosophical Society (the oldest scholarly journal in America) [see page 21 of the Early Spring issue] does not represent any "renewal of a campaign", for it was written in response to a request to appear as a witness before the Assembly Subcommittee on Indian Affairs nearly two years ago, and since then I have discovered in the Dutch documents and in correspondence from New France in the 17th century that everyone was dependent on Albany (Orange) for wampum, that the Albany traders got it from Long Island, and that its use among the Five Nations spread very rapidly after 1626. It begins to peak about 1640. This is when the Iroquois began to get guns, first from the English of New England, and then from the Dutch.

I am sorry that my Onondaga critics feel that my ego is in jeopardy. They have always been very civil when I have met them face to face in council or individually. I respect their point of view although we differ on this one issue. I don't think that Lloyd Elm and I have ever met and talked. To all of them, I repeat, *Skenon.*

Most of my time in the past year has gone into the completion of an English edition of Lafitau's *Moeurs des sauvages amériquains . . .* (Paris, 1724), for the Champlain Society of Canada. It will make the two volumes, now very rare, available to English readers, and it should be of interest to the Akwesasne ronon, for it contains a great deal of valuable descriptions of early Mohawk society and culture. Onen.

Howánneyao
(William N. Fenton)
Slingerlands, N.Y. 12159

NOTES: Congratulations to Russell Means and Clyde Bellecourt and other AIM leaders who led the protest at Gordon, Nebraska. When the American Indians really get together they can make themselves be heard and get results.

E.K. Follett
Louisville, Kentucky

NOTES: If it is possible for an Indian to assimilate into the white culture, and in so doing become a white man or woman, is it not also possible for a wasichu (I chose that term because it has no reference to color of skin) to become an Indian?

Stu Shafer
Earth

BROTHERS AND SISTERS: I'm writing about the movies that show our people and our Chicano brothers and sisters being disrespected in all too many ways. I realize we here at the Michigan Reformatory can't stop these movies from being made, but we can stop them from being showed here.

The brothers went to the administration, and asked that an end be brought to these movies being showed here. They say they don't have enough information on the movies they order to determine whether or not it's gonna be offending to our race. But they are willing to put an end to these movies if we the brothers can come up with some information that will state which movies will be offending, and they will not order it.

If you should know of movies that are the kind I'm writing about, write us and let us know, or let us know of someone who can help us.

We realize they're only movies, and they're a lot of bull. But the weather has been pretty nice around here, and it's getting better. And it just seems that the summer time of the year and the prisons and inmates just don't go together too well. There's a lot of tension, which leads to fights and sometimes riots.

Now we don't want no part of this action. But after sitting through one of these John Wayne type of movies, it builds up a lot of hatred in the brothers here.

So help us to screen out movies by letting us know which one's the administration shouldn't order.

Wyman L. Chippewa 121768
Lock Box 500
Ionia, Michigan 48846

NOTES: Ever since I was a little girl and first studied Indians in school, I have been interested in them. Probably like most whites – with tourist curiosity. It is only in recent years that I have become aware of the sad truths. And I wonder, what can I do to help? I haven't the money, just willingness and love. Have you any suggestions? I am certain that there are many like me who want to help you with your cause, but want to do it in the right way.

Mary Jo Collins
St. Louis, Missouri

NOTES: I ask myself, why don't the Indians do something to help themselves? It is all very well to say it is your heritage to live in dwellings below the standards of modern society, but why the hue and cry about appalling poverty?

If Indians need activity, then the various tribal leaders in the entire continent should come together in one voice and claim that a large percentage of the funds designated on their behalf should be dedicated to rebuilding the buffalo, deer, antelope herds, etc., so that many thousands of Indians can continue the heritage that is so dear to their hearts.

John E. Myles
England

BROTHERS: When I read AKWESASNE NOTES it clearly reminds me of the same acts of aggression and genocide committed against the Palestinian Arab people in occupied Palestine. Let us all work and struggle together in order to have a better world and future waiting for our new generation to come.

Ben-Hamid
New York, New York

NOTES: You are doing a good job – keep it up. We need to know what others are doing and our tribes, the Camp Verde Apache and Camp Verde Yavapai, are so small we are not a member of the jet-set tribes who are off to every convention. Local and state papers seem to censor quite a bit of news in Arizona, and yet we have a tremendous Indian population. May the Sun reach within,

Vincent E. Randall
Clarkdale, Arizona

NOTES: In our school next year, a course will be offered that is supposed to help educate the students about some of the false stereotypes of Indians. The best way to find out what should be discussed and how is of course to ask some Indians.

Any information on materials available, teaching suggestions, or even your own opinion of Indian life, what it is and what you'd like it to be would be appreciated. I'd like to hear from everyone that's at all interested no matter who you are or what you think.

Jacki Fulton
115 Hager Road
Rochester, N.Y. 14616

NOTES: Spirits, kachinas, and intricate rituals. All these spell Black Mesa. This sacred ground means a lot to the Hopi and Navajo people. Like the Hopi religious leaders believe, this place is alive from end to end with spirits, kachinas, and everything.

Why can't the whiteman ever mind his own business? When will he ever be satisfied with what he's got? The Indians have already given him everything, and the Whitemen have already taken everything away. Maybe there's something good about being white and maybe this is the reason why more and more so-called redmen are beginning to turn the whiteman's ways. I will never know because I'll always be an Indian and I'll never change.

Art Batala
Woodstock, Vermont

NOTES: I need twenty copies – I'm teaching a class in college English composition at Navajo Community College. My class (all Indian and mostly Navajo) and me (I'm from Laguna Pueblo) admire and respect this newspaper. We will use it for a text.

Leslie Silko
Chinle, Arizona

NOTES: Regarding the Seneca controversy (last issue) many Fisher-Price toys are now being manufactured in foreign countries for obvious tax advantages and cheaper labor costs.

One wonders what they may have in mind for American Indians and their land?.

Mrs. N.F. Kahn
Upland, California

BROTHERS AND SISTERS: I try to sell your paper as it comes to me each month, about 12 at a time. It isn't all that hard to interest people in buying it and donating to the cause, and yet it always raises eyebrows when I quote the price that you would like for each copy.

Now. I wonder, wouldn't you be doing better if you tried some advertising? Your paper is designed to bring to the attention of the public that there is a real world out there where things are not fantasies and where the hard facts of life are the rule. Shouldn't you accept the fact that a newspaper can't last for too long on just donations?

Humans are human. Donors lose interest. You must have something solid to support you or I fear you will meet failure. Please don't close your eyes to the lack of fiery idealism in my words. I am young, but I think that I know the coldness and the harshness of the truth and what's more, I think you know it too.

Miguel Segué, Jr.
Columbus, Ohio

(Readers are invited to comment on this suggestion for a change in our policy.)

NOTES: I would like to try to get into some kind of "mutual exchange of useful information" situation with Indians somewhere in this country, an "I'll try to teach you how to build a radio program and you try to teach me about growing my own food" kind of situation. My financial needs are minimal, but I do have a large family to care for.

About five or six years ago, while working on a crane on a construction job in New Jersey, I had the good fortune to spend a pleasant summer with a gang of Iroquois (Mohawk, I think) ironworkers. The main difference for me was that work became almost pleasant with out the bad-tempered arguing that was normal in that situation. These were good men to spend one's time with.

This experience set me to reading about Indians of whom I was almost totally ignorant. After a time, I reached the unsettling conclusion that Indians seemed, generally, to be saner and more civilized than most of the men with whom I'd spent the past 39 years. It seems that if the technical facility of the White Man had been tempered by the Red Man's richer understanding of the way things are, maybe it would have been different – maybe. I say "unsettling" because I knew I wanted to try to do something about this revelation. I have been seeking the "White Roots of Peace" ever since.

Even though I left school after the eighth grade, I am a part-time instructor and technician in the Graduate Fine Arts Department of a college in New York City. I teach what amounts to High School Woodworking. I have been an engineer on tug boats, and small passenger vessels. I am licensed in New Jersey to operate large steam/diesel power plants and refrigeration plants and have been an apprentice engineer on big construction cranes – 140 tons capacity and up. I also have been a recording engineer making radio commercials and records.

For the past nine years I have been associated with the Pacifica Foundation's WBAI-FM, an educational radio station in New York City as a salaried announcer and then as a volunteer producer.

If anyone has an interest, thoughts, suggestions, or knowledge of a situation such as I've written about, please get in touch with me.

Ronny Watkins
POBox 135, Pratt Station
Brooklyn, New York 11205

BROTHER: History shows that since the arrival of the Europeans in America and the subsequent enslavement and importation of my people, the Africans, to the U.S.A. there have been many confrontations between Africans and Indians. In most instances, through no fault of our own.

The European has constantly found it expedient to use us against each other. Our peoples have paid the price for this destructive act. I hope that with our re-evaluation of our histories and cultures there will also be a re-evaluation of our relationship.

Kojo Mbogba Odo
Harlem, New York

NOTES: We of the Native Brotherhood within the walls of the Saskatchewan Penitentiary are pleased to receive AKWESASNE NOTES. Much of the awareness and interest in our culture is credited to your paper. Keep up the good work.

Albert Sinobert & Grant Severight
POBox 160
Prince Albert, Saskatchewan

NOTES: I'd like to see the Indians slick themselves up and be proud of their appearance like the Western Indians I grew up with in Oklahoma. They were a very handsome people, even though some were very poor. They took care of their clothes – of course, they made most everything they wore.

I hate to see our people following the Hippy-style of trying to "look like an Indian" degrading our beautiful native styles. I wish today people would develop their inborn pride. Comb their hair and wash their face and look like real INDIANS.

Jimalee Burton
Sarasota, Florida

NOTES: We are true and dedicated readers. Keep up the good work.

Editorial Staff
Environmental Quality Magazine
North Hollywood, California

FRIENDS: Our group of Amnesty International has made itself responsible for the coordination of work for release of political prisoners in the U.S.A.

Amnesty International is a worldwide organization working for the release and providing assistance to political prisoners, imprisoned in violation of the Universal Declaration of Human Rights, provided they did not use or advocate violence.

We are especially interested in information about ethnic minorities in the U.S.A. and we want to subscribe to your newspaper.

Michael Schroeren
405 Monchengladbach
Brunnenstr. 247
West Germany

NOTES: This letter is in regard to the people who write NOTES and are always complaining that the paper does nothing but write about bad things that happen to the Indians around the country. To those of you readers who feel this way, why don't you get off your ———s' and do something to stop the cruelty, and injustices done to the Indians by those old white folks and maybe NOTES won't have to print all those bad things.

Alfred T. Carney 123650
Michigan Reformatory
Ionia, Michigan 48846

NOTES – I have read AKWESASNE NOTES almost since its first issue and believe that it is one of the best and most important publications of our times. It has been a continuing source of inspiration, as well as sobering information, to Indians and non-Indians alike. Numerous things unite many of us as brothers today, and if we are willing to try to understand what has happened – and what is happening – and why, we will win an increasing number of battles.

I am constantly learning, and NOTES helps me immensely in that process.

I want to thank you for the fair and perceptive review of my book, *Red Power: The American Indians' Fight for Freedom* [McGraw-Hill, 1972]. Freedom – or what is done with freedom – is never given, and the current history of U.S. Federal – Indian relations once again confirms that truth. The governmental roadblocks in the executive, legislative, and judicial branches must be swept away. I have been trying to help in identifying them so that non-Indians as well as Indians can take the same trail as allies.

Alvin M. Josephy, Jr.
American Heritage Publishing Co., Inc.
New York, N.Y.

NOTES – I thought a lot before I wrote this letter, and I'm still not sure if it turned out the way I wanted it to.

I'm not an Indian, but I honestly wish I was. Because you're so proud of what you have and did have. But all of us white guys have no respect for anything. *And I know the world would have been beautiful if we had left it to the Indians.*

If it were my choice, I would have stayed in Britain, or Spain, wherever we came from. I only wish I could change the world by myself. I hope you understand that I DO care. That's an awful big word. Peace and happiness,

Lisa Crocker

NOTES: I am a member of a league called the Finnish – American Indian League. There are about 400 other members spread all over Finland. We try to spread information about the Indian of today, and the conditions in which he lives.

We also try to correct the picture people have about Indians as fighting bloodthirsty warriors.

Peter Sjostrand
Pargas, Finland

NOTES: I am a Norwegian living in this country and have been receiving your paper and enjoying it tremendously, passing it around to friends and then sending it home for my Norwegian friends to read. They are enjoying learning the real thing about the American Indians.

The white Americans, of course, make damn sure no information gets out leading foreign people to believe that the Indians are anything but what one sees in old cowboy movies.

I have a nephew in high school who brought the paper to school and they virtually read it to pieces.

Ruth M. Benjamin
Auburn, Maine

NOTES: I am a whiteman, with a little distant St. Regis back about four generations. I have been studying and lecturing on Iroquois history and culture whenever asked to do so. I lecture to all Boy Scout and Girl Scout troops, as well as grade and high schools. I do this as a hobby and I have become quite an authority on it.

I am very sincere in helping the American Indian in any way I can. I feel the best way to do this is to talk to the youth and try to teach them the ways of the Indian, and how much help they really need. Before you can want to help anyone, you must first thoroughly understand them.

I have been to the Onondaga Reservation at Nedrow, New York, and have asked several questions of chiefs and I generally get the same answer, "You wouldn't understand as you are not an Indian." If an Indian asked me a question, I certainly wouldn't say that he would not understand because he was not a white man.

My one goal in life is to be accepted and recognized as a friend of the Indian and not just some nosy person trying to butt into someone else's business.

I wish you would print this letter to let our Red Brothers know that there are white men around trying to help in whatever way that they possibly can.

Lawrenca Russell
Syracuse, N.Y.

BROTHERS AND SISTERS: Right on!

Joann Cata
San Juan Pueblo

NOTES: It is indeed shocking that the record of exploitation should continue to the present day. Your newspaper offers a most revealing insight into the deplorable situation. Keep up your good work!

Vivien Gornitz
New York, New York

NOTES: I have been labelled a rebellious Indian because I chose to stand up and demand my rights in court. My case put no one's life in danger, and the few goods I was accused of stealing were recovered completely. Yet because I stood up for my rights I was given 8 years. I don't ask for help from you or anybody. I only want your paper.

Joe Feather
PMB 95802
Atlanta, Georgia 30316

NOTES: Your's is the only newspaper I read cover to cover. It's marvelous.

Barbara Jones
Seattle, Washington

NOTES: I'm white on the outside and red on the inside. That's a physiological fact.

In my heart I am four colors: black, white, red and yellow. A tree grows there. It is the center Lakota.

Myself and many young whites look to our Indian heritage as the only sane and truely good path to follow to save our Mother, Grandmother Earth from the hands of the insensible. The Pipe and offering it is the way to best approach the oneness, Father, Grandfather, to put Eagle courage in our hearts and sooth our spirits.

Is it possible? The nation's hoop coming together again? Indeed it is. A new daybreak star. A new morning.

We look to you and your forefathers' wisdom and courage for an example, to God for direction. May we all better understand and remember that we are relatives to all that is, and must learn to live in Harmony with the living beings around us.

May the rip-off of your people, all people, be stopped and the terrible abuse of the Earth ended.

I wish you longevity, physical and spiritual revival as a people and culture, and Eagle courage, Bear strength, Dove peace, a Green earth, clean air and water, a straight and level red path, good horses, healthy happy children, rainbows, thunder, rain, wind, light, love, wisdom, abundance and smiles after so many tears.

Leo Harters

NOTES FOLKS: Greetings and thanks for your really fine paper — mental dynamite under Babylon every issue.

Doug Elliott
Ithaca, New York

BROTHERS AND SISTERS: Who would I contact to obtain support to remove the "Redmen's" symbol from the University of Massachusetts sports symbol.

Although I am very much concerned about American Indian repression, the overriding fact that I'm not an Indian makes it hard to speak out. I'm told I'm either unauthoritative, or an exploiter of Native Americans for my own gain. What has anyone ever gained from exposing to an uninviting audience an unpopular situation, especially when I am only nine months out of the Army, unemployed, and actually have nothing to gain but abuse from both left and right.

If you know of anyone who can help me to end this racism or any advice as how to do it, send it to me. I can also dig where you're at if you'd prefer to handle this among Indians.

Brian Hoose
456 Maple St.
Holyoke, Massachusetts

(The job of eradicating racism is too great for its victims to handle. There is no-one better equipped to handle the problem than someone with knowledge of the society which put it there. Check with the Massachusetts Indian people, and then follow their suggestion. The Editors)

NOTES: Regarding the accusation against you of Communists.

This boogey-man game between the retarded cultures of aggressive and displaced societies is quite amusing. The power of the so-called Third World will certainly never be rooted in aggression of any kind. To be displaced, to live by another's destruction, is suicidal.

Communist, Jacksonian democracy — what's the difference to aboriginal people?

Evelyn Dwimoh
Silver Springs, Maryland

NOTES: I'm white. I was raised to believe that the Indians fought gallantly for their country but were defeated during "The Indian Wars". I also was taught that they were really privileged people under present laws.

I held these ridiculous beliefs until just recently. Well, we all live by myths. This is why school is compulsory.

Bill Lange
Malmo, Sweden

PEOPLE: There is something cosmic in the NOTES, something I identify with.

Ellis Bradley
Wellfleet, Massachusetts

NOTES: Our new Governor-elect, Edwin Edwards, has promised to see that the Indians of Louisiana get recognized in the current session of the Legislature. Unfortunately, the Indians of Louisiana outside of the Chitimacha have no treaties with the United States governrnent.

The Houma Indians have a lawsuit pending against the Humble Oil Company, which has been pumping oil from their lands and has not paid any royalties. In addition to this, these people were not allowed to go to school before the 1954 laws were passed. They are in need of medical facilities and housing. They are shrimp fishermen and when the season is closed, most of them are denied food stamps. Much wrong has been done to them.

The Tunica-Biloxi at Marksville, Louisiana, have been in the same boat as the Houmas as they, too, were not allowed schooling until Federal laws made it possible. Most of these people have had to leave their homes for the cities. I visited their cemetary a couple of weeks ago and found where the families of some of the whites had been dumping garbage in their cemetery.

Mrs. Sarah Paralta, Secretary
Indian Angels, Inc.
Baton Rouge, Louisiana

NOTES: A warm handshake to AKWESASNE NOTES. I sure thank you for sending me this magazine.

Remember when that North American Unity Convention was held at Spring Creek, South Dakota. I was there and made a speech that the BIA and our one and only Tribal Council was doing us wrong and we can't do nothing about it until we get outside help from somebody, but we don't know who this somebody will be.

I sure wish you would print news to show how we Sioux people are treated in our own reservation.

Odell T. Goodshield
St. Francis, South Dakota

NOTES: To say you are anything less than "fantastic" would be an understatement. I've never seen such a compact and informative piece of journalism. Keep up the good work!

David Carbaugh
Harding High School
Warren, Ohio

NOTES: The University in this town claims as its mascot "Indians".

During the course of this year, the student government association has presented many speakers ranging from Walter Hickel to Black Panthers. Almost every phase of life was brought to campus — almost!

The student government association turned down a chance to have an American Indian speak to the student body. This is disgusting. If any of you would like to know more, write

Tandy
Rt. 1, Box 470
Monroe, Louisiana

NOTES: I just finished reading the book Crazy Horse *and while I was looking through* Bury My Heart at Wounded Knee *I found a contradiction between the two. Could you help me clear up this question?*

In Crazy Horse *it says that Crazy Horse saw Hump die in battle. In* Bury My Heart at Wounded Knee *they have a picture of Hump taken in 1890. Since Crazy Horse died in 1877, how can this be? Who is right?*

One last thing. If you know anyone who would be interested in sending me information about the Pima culture, religion, reservation, etc., would you please get in touch.

Keep up the great work that you are doing. You bring warmth to my heart.

Resor
1626 Llanfair Ave. †12
Cincinnati, Ohio 45224

FRIENDS: I am Anglo, converted to a frugruvorian spiritual life. I live in the forest to learn from nature. My house is earth, logs and stone. My machines are simple hand tools, my only food is fresh fruit.

But the wilderness is disappearing, being eaten by pesticides, roads, mining, lumbering, "sportsmen", etc. I will have to leave. I was contemplating living near Loja, Ecuador, in the mountains. Then I read your headline, "Genocide in South America". Now I don't know. If I go there will I be infringing on any native peoples; The only news I have received is that most of the land there belongs to the government — that sounds very suspicious. If you know, let me know.

Sue Thomas
c/o 26155 Redland Road
Homestead, Florida 33030

NOTES: Allow me to compliment you deeply on your publication. It is truly a magnificent production. It's distribution should open some eyes around the world.

Have you considered translation and distribution to South America? A Spanish or Portuguese edition would find an eager audience among indigenous South Americans.

Peter D. Hart
Rutland, Vermont

NOTES: We are in a "claims" case settlement now with the Government. We are Paiutes, and many like myself and others will refuse this money as we feel that it is against everything to sell our earth. Plus another factor — the Government is not telling the people important facts pertaining to this money and case. It took us a long time to realize what is right.

I have heard people call newspapers like yours and others that they are "militant". But I say to them that if militancy is telling the people like it is and not glossing up a report with lies, then I'm with you.

Clayton B. Sampson
Reno, Nevada

NOTES: I preferred the old format where you reproduced the actual newspaper articles. Your new format is OK if you give the complete reference, source, etc.

Jack Frisch
Dept. of Anthropology
Wayne State University
Detroit, Michigan

NOTES: I wonder if your readers are aware that Shirley Chisolm was the first candidate in this presidential year to remember Native Americans and their interests and problems. She has promised to make a Native American Secretary of the Interior if she becomes president. Let her know what other issues you think she should concern herself with. Write her at Shirley Chisolm, POBox 66, St. John's Place Station, Brooklyn, N.Y. 11213.

Martha Norrell White
Wharton, New Jersey

NOTES: We, the native people in the Southern Michigan State Prison would like to establish a cultural group inside these prison walls. But we need outside help.

We ask the readers of NOTES to sent letters of support to the following:

Gus Harrison, Director
Department of Corrections
Mason T. Tavy Building
Lansing, Michigan

Perry Johnson, Warden
POBox E
Jackson, Michigan 49204

Maybe readers in this area who could help by teaching, or acting as outside sponsors could let us know of their interest, too.

Johnny H. Hill 119472
POBox E
Jackson, Michigan 49204

NOTES: I don't know which is easier in this country, being Gay or being Indian.

Many people who have helped me learn to be proud of who I am have told me that Native Americans did not treat their Gay brothers and sisters as other people treat theirs. They were accepted for who they were. I am Delaware.

I love and respect you, and if this is not the case, I will not perpetuate a myth. I seek the truth about Indians and Gays. Are there Gay Indians? Does the tribe accept them? Is sexual preference important to the tribe?

Please withhold name and address to avoid harassment. But if there are Gay Indians I would like to hear from them if they will write your newspaper and you can forward it to me.

Love, peace and hope
Pennsylvania

NOTES: I shall attempt to give a course on the modern Native American movements at the University of Copenhagen in Denmark in the Fall. I say attempt, because I feel to do justice to the Native American, their thoughts and ideas should be known.

However, with the aid of your paper, friends, and those interested in writing to me their ideas and a long love and believe in the Native American which I learned from the knee of the most wonderful and kind man I have ever known, my Indian grandfather, I will give the Danish students a good look at the traditional thoughts and modern action.

Doris R. North
Vildanden 8P303
222 34 Lund, Sweden

NOTES: As a member of the "White Left" I would like to express my disagreement with R.D. Casey in the Late Autumn, 1971, issue. I think you are doing a great job in speaking to the immediate concerns of native peoples and that is probably why NOTES continues to survive.

I think that Casey overlooks the extent to which NOTES *does* communicate the lessons which other Third World peoples have learned from their experiences with imperialism, even if the particulars of these other situations are not often mentioned specifically.

I share Mr. Casey's frustration that the "White Left" is known to most people only through establishment, red-baiting media. But the Native American Movement will come to know who its friends are in the struggle for Indian rights.

Joel C. Edelstein, Instructor
University of Wisconsin @
Green Bay

NOTES: I am an Indian brother presently confined in prison for life, and I was fortunate in getting ahold of a copy of AKWESASNE NOTES, and I must say it is the BEST.

All of us brothers here in prison have tried to start an Indian Cultural group, but we have had quite a time getting sponsors that we feel are really interested in the struggle of our people. However, each weekend we all meet out in the yard, and discuss the plight of our people, as well as we discuss the problems that the Indian brother faces in the outside world of parole.

Your newspaper has been the start of many things talked about by us. We have taken already over a month just discussing the one issue I have found, and it has gotten us together out on the yard and we are on the road to starting a good group here.

Pat Goheen B-26794
Deuel Vocational Institution
Tracy, California 95376

(People in the Stockton area are urged to support the Indian brothers at Tracy. Outside support is important — our Brothers can't be let down. The Editors)

NOTES: You have brought me insight to the truest meaning. It has given me my identity for which I am so grateful.

Victor Johns 125985
Washington State Penitentiary
Walla Walla, Washington 99362

PEOPLE: I believe in you. I am showing my thanks in my heart, but I know there is also a material world in which NOTES must exist. Therefore, please use my contribution for whatever it's worth.

I will continue my support spiritually when not financially possible

Pat Fisher

NOTES: You are helping to bring our people closer together. You don't know how much good things you are doing with the paper. And we, the American Indian Movement of Santa Fe want you to know that we are behind you all the way.

Ray Fighting Bear Winters
Institute of American Indian Arts
Santa Fe, New Mexico

NOTES: I am indeed touched deeply in your concern for the Native American Indians across our land.

The Indian Culture Group here at Leavenworth is in need of rightful assistance from other culture groups. Most encouraging would be the reading material on history and heritage, as well as information on the specific tribes.

Frank L. Wood
North American Indian Culture Group
POBox 1000
Leavenworth, Kansas 66048

NOTES: In the cultural desert of Clinton County, your paper is my only hope for sanity and awareness.

Rusty Grayson
Ellenburg Center, New York

BROTHERS AND SISTERS: Your work is one of the most important tools for serving information to the Natives in letting them be aware that there is unity amongst the native brothers.

We cannot thank you enough from our hearts, but for the time being all we can say is thanks for sending us 55 newspapers each issue for the natives incarcerated here in Lompoc, Calif.

Robert Running Rabbit
Tribe of Five Feathers
POBoxW
Lompoc, California

LETTERS

NOTES: I am very, very grateful, for your goodness to send Bury My Heart at Wounded Knee. *It is a vivid book. Reading it, I live in all tragic events: I was hungry, frozen, wounded, beaten, imprisoned. I took part in the desperate heroic battles. I feel deep sadness, but not hopelessness. This book is a great merit for Dee Brown.*

All white people must read it, recognize their crime, feel the burden of responsibility, and shame, great shame.

Stefania Antoniewicz
Warsaw, Poland

NOTES: Your publication is the most comprehensive and yet vividly localized and specific periodical which I have seen pertaining to the human rights of people called "Indians".

Our Commission has a small staff (35) working in a major county with seven million population and severe problems in human relations, among them problems of a large population of urban Indians. We do too little about them, but your excellent paper helps keep us sensitive and aware.

J. Walter Cobb
Commission on Human Relations
Los Angeles County, California

BROTHERS AND SISTERS: A few moments ago I received another book in the mail from you. It is good to share, and the books you send will be books which shall be shared over and over again as long as the Confederated Indian Tribes exist behind these walls. My heart looks forward in time that all our Brothers and Sisters on our Grandmother Earth shall become bound by a depth of sharing with each other.

There are two things that all Brothers and Sisters should concentrate their hearts toward and share their time in life to solve this damnable bondage. 1) With an honest effort, attempt to get the little ones confined within orphanages out of these places. 2) Especially, see what can be done to our little ones in stepping stone places like Juvenile Homes, for they will end up in places like these if the elders do not take a bold step in caring about their existence and sharing life with them in proper homes.

Confederated Indian Tribes
Washington State Prison
Walla Walla, Washington

(People knowing of Indian children who require foster homes so they will not have to remain in Juvenile Detention Centers, or older youth in reformatories who need homes to be released to are invited to write AKWESASNE NOTES – we will make every effort to contact readers in local areas who can be of assistance.
– The Editors)

NOTES: A recent issue spoke of a "Sundance" with public invited, with a charge for admission. Occasions such as this one, to me, should be strictly for Indian people who understand the meaning, who appreciate meaning. Occasions like this for Wasichus to see – they only gawk as though Indians in zoo. They point, laugh, amuse and entertain themselves. Pretty soon they say, "Well, let's go home. This is getting tiresome – same thing over and over."

There are some white men whose heart does feel something, but how can you separate them from the others?

Ann Foland
Lyman, Nebraska

NOTES: We hope to have a meeting of native people: Indian, Eskimo, Metis, from all over the United States and Canada, numbering about five to seven thousand people. This meeting will take place in northern Quebec, and will decide the overall policy of the movement towards the economic genocide of the sort that is being practiced in James Bay.

We must take definite steps to end the duplicity of the 'noveaux riche' Quebecois, and the American Imperialist in their incessant greed for more and more Native land and resources.

We hope that once the final arrangements are made with regard to the time and place that there will be participation on the part of our American Indian Movement (AIM) brothers and sisters of the United States, as their presence at the Jamee Bay demonstration in March in Montreal was commendable. We will issue further information later.

The Inut Movement
Montreal, Quebec

NOTES: The Early Spring issue has just arrived. It is the best journalism of its kind that I have ever seen. It is packed with vital information broad in scope and yet has a personal quality that gives immediacy to every item. It is beautifully designed and illustrated, too.

All praise to those who had a part in it.

Cynthia Philip
New York, New York

NOTES: We think very highly of your alert, and swinging Indian newspaper.

Paul D. Bailey, Editor
Westernlore Press
Los Angeles, California

NOTES: For the past two years, I have been wondering who I am. I'm an Indian, yes. But yet I can't answer even the simplest question about my Indian heritage. Most of the Indian people of today are in the same boat as I. During past years, our identity as Indian people has slowly diminished to the point of extinction. Why? That's one question I can't answer.

In my ignorance, indifference or lackadaisical attitude, I too have been a partner to the extermination of the culture and heritage of our people. In my lifetime, I have grown and lived with the concept that survival is the first order of existence, and to survive, one had to conform to the modes of the world, even if it meant a new way of living.

I, being a conformist to the will of the mighty, gave up my identity by trying to compete. I cast aside all the beliefs and the teachings of my ancestors. I firmly believed that the way of the Indian was too far behind the times and too slow to advance. I took no interest in the preservation of my heritage, and to this day, I don't even know the language of my own people. I am deeply ashamed of this, because I have come to realize that those things which I would have helped to destroy is, to me, the most valuable and sacred thing in my life.

I believed the teachings which I had in my younger days, that the Indian was nothing but a savage, a bum, an outcast, and a drag on progress. I cannot express the feeling of humiliation and bitterness I grew up with and the feeling of indifference which was pounded into my brain by the teachers in my school. I was told and re-told that the Indian was to be forgotten, that their way of life was to be cast out of the mind.

The irony of all this is that all of our teachers were white. So naturally, I had no reason to disbelieve them. I was taught to believe that the white people were trying to save and help the Indian.

We can fulfill the obligations and duties that we owe to our children. Let us not fail them. Let us join hands in mutual harmony, as true Brothers and Sisters, so that our strength and forces will never be severed. Together, let us vow our whole being to the security of our younger people. For tomorrow, they will carry the load of leading our people onward to a better life. Let us be proud of them and never lose faith in their capabilities. But most of all, let us never turn our backs to their needs.

To our younger people, I would say this: Our forefathers were not savages. They fought and died only for the right to exist as a people who are governed by the Great Spirit. Be proud of them and of your own self. As Indians, you have much to be proud of. Cling to and preserve the spiritual teachings and heritage of our people. Have faith in yourself as we have faith in you. Be brave and determined in your ventures of existence. Don't ever sell your people for the ill-begotten materialistic necessities of life. Don't give up your land, squander your rights, and give up your identity. Walk straight with your head high.

James Kirkland
Tallahassee, Florida

BROTHERS: Your paper is the most beautiful piece of conviction and dedication that I have seen in the 13 years of my life. I am a 13-year-old girl. My skin is white, but my blood, heart, mind, soul and being is Apache.

I had a vision in October, 1971. I was a follower of a dove, who led me through the sky and clouds to a great throne. He told me all I was to do with my life, and warned me not to tell anybody because only he could understand. He told me I would soon be given a true Indian name by one worthy whom I should seek out.

Can any of you help me?

Nora Jeffrey
3903 Rockledge Dr.
Austin, Texas 78731

NOTES: Several of us young Indians in the Chicago area have the opportunity of running a summer camp for our younger brothers and sisters (10-14). We have some funding, and expect to be able to raise the rest. We hope to spend four weeks during the summer travelling from reservation to reservation, hopefully to catch some pow-wows. We hope to teach and learn more about our cultures and histories.

We need funds, transportation, an elder who can teach, shelter, pow-wow information, campers and counselors.

Jim Kayotawape
1428 W. Jarvis
Chicago, Illinois 60626

"Well, if we ever do get to the Happy Hunting Grounds, you can be damned sure we'll find a white game warden there selling hunting licenses."

NOTES: Sometime ago I wrote you about the trouble the Chinook People were having in their attempt to gain the return of the skull of their chief from the display shelves of the Clatsop County Historical Society Museum in Astoria, Oregon.

I am happy to be able to tell you that the historical society has bent to the will of the Chinook People.

We owe our success in this matter to the many warm letters sent to us in support of our claim by readers of your newspaper. I received many letters from around the country, from small school children and elderly grandparents, and from whites as well as many Indian brothers.

I would like to be able to write everyone individually, but this is not possible due to the many supporters who wrote. The response to our call for help clearly shows that the Indian people can be united when the need arises. When the historical society agreed to return the skull of our chief, they gave their reason as "too much bad publicity."

We thank the AKWESASNE NOTES and its many readers for their help in our fight.

Stephen A. Meriwether, Secretary
Chinook Indian Tribe
Ilwaco, Washington 98624

REGARDING THESE LETTERS:

We include in these columns compliments we have received from readers, not because we want to pat ourselves on the back, but because so many people from all over the land make the paper possible. They too, should share in the compliments for selling the paper, sending in materials, sending donations and support.

Also, except where specific information is required, we do not reply in this column to the points raised. We leave it to you, the readers, to make your own replies.

And if you have something on your mind or in your heart to say – do write. Now.

NOTES: I'm 27 years old, white, have been in prison 2 years now and have 1½ more to do. I need help because of the loneliness in here for me. My hangups are love and happiness. Would like to hear from everyone. If you people would help me out it would be beautiful.

John Goerig 629146
POBox 777
Monroe, Washington 98272

NOTES: It is hard to write to you: I can't say I truly enjoy your paper, because it is too painful for me. On the other hand, it is valuable, because it reminds me over and over that wrongdoing and greed and selfishness always hurt everyone.

I know that in the struggle of the Native Americans, the goodwill of one small white female is nothing whatever; indeed, it may be easier for you if you are not reminded of our existence, for it is easier if not always wiser if you are united against all whites, without exception. I just don't know.

So, instead, let me just say "thank you" to NOTES and all associated with it for your excellent newsletter, to those of you who have been patient enough to repeat, one more time, the stories of your pain and courage and joy. To the people of the longhouses who showed us an excellent way which we stupidly ignore, to the old ones who gave us a large part of our constitution, thanks. And thank you to the spirits and the earth who continue to feed us, although we abuse her. Thanks to all Native Americans for letting me live on your land.

Pauline Burton
California

NOTES: Damn good paper! It's read by myself and the other deserters and American exiles here in Lund, Sweden. NOTES does in a strange way make us feel a bit more homesick. It's still good anyway to know that someone's doing something in America – and with effect.

Maybe we'll be back someday – give you help then! I know how it feels after just five years of not having a country.

Tom Dulgnan
Sweden

NOTES: As always, the war to exterminate the problems facing Native Americans has not improved. It has been said by our fellow pseudo-social scientists and bureaucrats that the No. 1 enemy is poverty and that the No. 2 enemy is disease. The time has come to put certain problems in the right perspective. Native Americans' No. 1 enemy is the paternalism of the governments of the United States and Canada. The No. 2 enemy is the do-gooders and pseudo-social scientists who are committing and consciously creating social and cultural genocide among the Indian people.

Native Americans everywhere should not be fooled by the few incidents of injustice that have been corrected. The fight for Indian right to their political power, economic power, and socia-cultural power to run their own lives is still going to be a hard and strong battle.

The time must be now to take the bureaucrats, social-workers, missionaries, anthropologists, and Tomahawks by the hand and tell them to get the hell out now.

Randy Stearman
Miami, Florida

NOTES: One-third of Mexico doesn't even speak Spanish. This is where the traditionalists live. They still speak their tongue as they did before Cortez. The Chicano, and the modern North American thus has the same spirit.

We can see both sides now, by having this white culture try to whitewash our brain. Now this is our weapon – we can see how they think, but they can't see how we think.

But we must – at the same time we are building trust – look for the men who long ago sold out to the white man, because he'll do it now. Like the men who tracked down Geronimo, or joined Cortez to march on Tenochtitlan (Aztec capital) They are still here – they sold Black Mesa – and they sold their soul.

Our spirits to join us, our soul to spot the aim. As the Peacemaker said, "Our strength shall be in union, and our way, the way of reason, righteousness, and peace."

A Student of D-Q U.
Davis, California

NOTES: Excuse me that an Indian friend, but a non-Indian, speaks to you about being Indian. It is about the leasing of the Tesuque Pueblo.

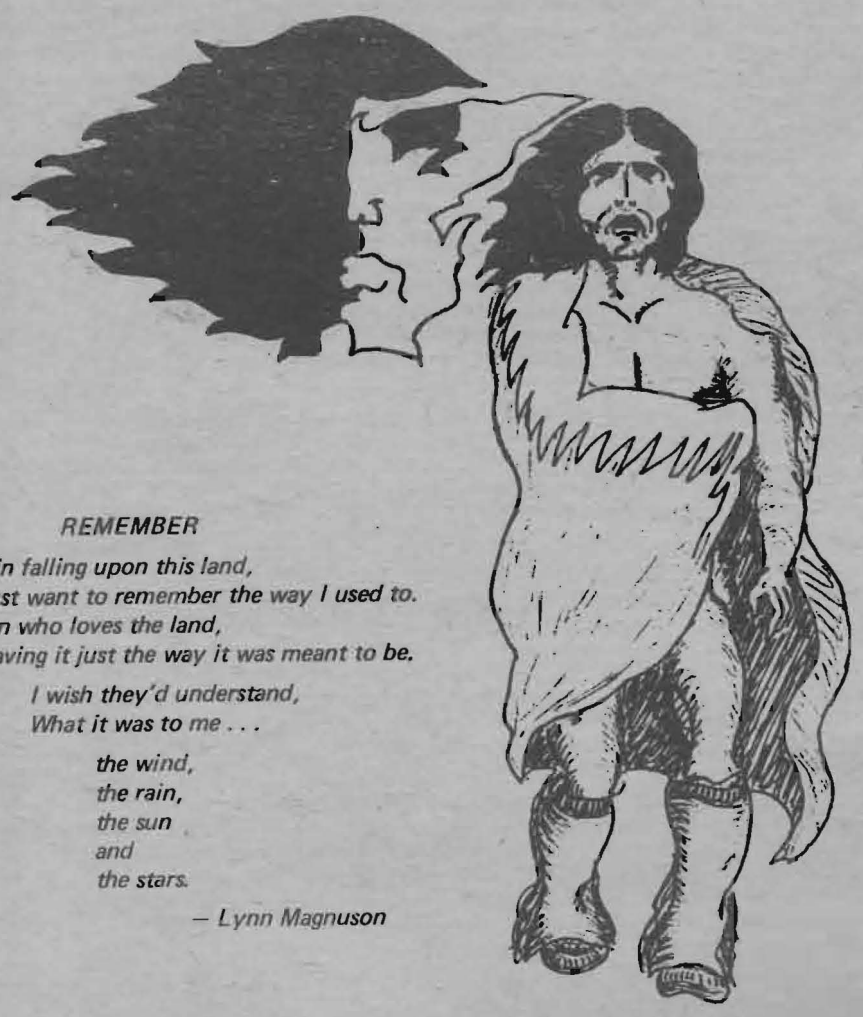
The leasing of your land is the wrong way to the development of the Indian resources. Have you forgotten your Mother Earth? You cannot lease her as you cannot sell her. You and your land will be swept over by non-Indians. There will be no Tesuque people soon – if you lease even one acre of your land. So – please try to correct your decision. And forgive this opinion of a non-Indian.

Axel Schulz-Thulin
Unkel am Rhein, Germany

GHOST DANCE

Come my children, down too long,
Come and join our Ghost Dance Song.
Rising up like buffalo
Upon a crested crust of snow.
The drumming sounds, the herd begins –
The Ghost Dance prophecy takes wings.
Drumming, I can hear the drumming.
The crow brings a message.
Coming, I can see them coming.
The eagle brings a message.
Our generation rising up
To hunt again what we have lost.
Lost to words and fancy names,
Lost to white man's paper games.

– Robert Bacon



LESSON TO THE YOUNG

Look towards the sun,
and see our father.

Look unto the earth,
and see our mother.

Cast your eyes to the winds
and see the essence of our life.

But remember to watch with
caution, the Conestoga wagons,
for then, you will see our death.

– Clancy

REMEMBER

Rain falling upon this land,
I just want to remember the way I used to.
Man who loves the land,
Leaving it just the way it was meant to be.

I wish they'd understand,
What it was to me . . .

the wind,
the rain,
the sun
and
the stars.

– Lynn Magnuson

ANTHROS

Well, yes, I been studying anthros
and according to their surveys,
now I know:
why I'm sitting in this bar polishing
this stolen 30-30 Winchester
(I'll probably kill somebody, I'm assured)
And why I'm going to get drunker and drunker
and probably get in a fight and go to jail
(to which I'm bound to return time after time)
but while I'm getting drunk I'll
think of my wife and family and cry because
I'm underprivileged, uneducated, re-located,
as-yet-un-assmiliated, deprived, depraved,
and bound for heil if I don't go to church
even though I can really do Indian dances that
all the good white people like,
and, hey, I can really do "crafts",
maybe I should go to Hollywood
and learn the Tonto Stomp or something

or maybe write a letter to Mr. Anthro Survey
and ask him about heartache
and hungry little children
as I walk through these angry ghettos
getting first hand hurt.

– coyote 2

CAN I SAY

And it's hard to see the mountains
when you're sitting in the subway
It's hard I said to feel the wind
When you're waiting in some welfare office
but I'm not a case, I'm not a number
I can do quillwork
Mister, I can ride with no
saddle and hey, listen,
my brother with his own carved
arrows can stalk a deer
Why? are you checking boxes
when I am trying to talk, no
I do not have outside income
but there is a tall
cottonwood I know and sometimes
I go to see the leaves and this
morning I heard a meadowlark
when is the end . . . . to die is not the end
when is the end . . . . to die is not the end
he said, I made my ears like a fox stand
to hear and I never even go in
a bank so I got no account
There is an old man I heard
saying, "make moccasins . . . ."
no he does not give me money, he
said to the people
"make moccasins for your children, it
is time to go" and I guess we are going
on the plains south where you are always facing
we are going because the old man is
many winters wise. I want someday to bring
when the sun makes white sparks on
the creek like dancing fires, I
want to bring some kinnikinnik to him
he remembers the red willow smoke and a
buckskin bag and why do your eyes
say I tell lies? I never been insane, I
never been in jail, I do not drink, I am not
an addict, I have no car, I do
not have syphyllis or cavities, I did
have TB, I did drop out, and I
did get fired, I did not commit mail fraud, I
did not overthrow the government (lately)
with your pencil flying, mister,
can I say there is a good red road
and a sacred hoop of our people
which was broken but I would like
to help mend so the old man would
be happy. My brother
brought fresh meat to him
but the old man says there is not
much time before he will feed the wolves.
I want him to know that the
rivers run free – I do not have
a pen to sign here – the forests grow
tall, the plains – I was just in my mind
thinking mister during this investiagtion –
of the plains where the dirt is living
and wild horses disappear behind a hill,
I wanted to see the old man at dawn stand
on the living plains with his
horse near, see him raise his
arms to the sun, hear him say
"Thank you father"
. . . . again

– Dolly Bird

i was young . . .
my mother told me my name
(my true name
guarded these long ages
kept within a pouch
as my ancestors fled
their homeland . . .
to this rez)

my mother told me my name
(the ridge
the edge of blue
in the distance)

& i rejoiced
i was young
i was Indian

& i am . . . Indian

– Karoniaktatie

Behind the city, in mountains
Where clouds are rising
a dream is wandering
homeless

In Seattle it is raining
Indians are drinking
dreamless, in doorways
Watching
the morning traffic

– Leonard Stalker

INDIAN SUMMER

walked miles
found water
drank deep
felt hotter
found shade
came night
made rest
wind light
had vision
valley green
sun warm
air clean
water clear
children fat
dogs bark
elders sat
women laughed
INDIAN SUMMER

– MawHéeShen

A SILENT MESSENGER

A sunflower,
Soft, delicate,
Though only half-open,
seems to convey
to the World
a message . . .

–O.Y.S.

DOES ANYBODY KNOW I'M HERE?

Hey!
Over here,
In this prison
Want to call it
It really is
Living like a dog
Not only in body
But the man vamps down on me
When I say I'm a man and
I will die on my feet rather than
Live on my knees.
Moves on me
I'm dehumanized
Tags me a criminal.
The real criminal?
Wrong, we know
Care about me
than pray
Not on my knees
Have tried to hide me.
Sister
I'm a man.
A red man.
And freedom

Hey, Brother, Hey Sister
Behind this wall,
Jail, or whatever they
But I know what
Yes. I'm still here
But trying to be free
But mind as well
The Man
Behind these walls
Brutalized & scandalized
But who's
The Master of
But does anybody
'Cause I did more
I got down and
For this they
Hey Brother,
Do you know me?
A proud man.
I'm you.
May depend on me.

– Arthur T. Barefoot, Jr.
Federal Correctional Facility

An eagle wings gracefully
through the sky.
On the earth I stand
and watch.
My heart flies with it.

– Alonzo Lopez